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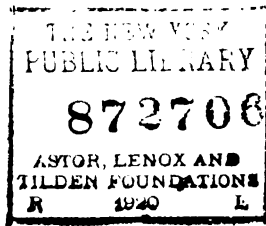
MAP OF
ARIZONA
SHOWING TERRITORIES OF NATIVE
INDIAN TRIBES.

HISTORY
—
OF
ARIZONA

BY
THOMAS EDWIN FARISH,
ARIZONA HISTORIAN

VOLUME VII

PHOENIX, ARIZONA
1918



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ARIZONA HISTORIAN

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See also journal - Phoenix - 18 June 1977

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HISTORY OF ARIZONA.
VOLUME VII.

HISTORY OF ARIZONA.

CHAPTER I.

INDIANS OF ARIZONA.

THE APACHE.

INDIANS OF ARIZONA—APACHE—FIRST MENTION OF — TRIBAL GROUPS — ARAVAIPA — CHIRICAHUA—APACHE LANGUAGE SAME AS TARTAR CHINESE — COYOTEROS — PINAL COYOTERO — PINALEÑOS — TONTOS — SAN CARLOS APACHE — GILA APACHE — MOGOLLON — MIMBRENOS — WHITE MOUNTAIN — TSILTADEN.

This volume is devoted entirely to the Indians of Arizona. Before 1866 and 1867, many of the Apache tribes were unknown and a large part of their country was a terra incognita. At the time of which we write, 1869-1870, through constant warfare, all the tribes of the Colorado River, and their habitats, had become known, and much progress had been made in the exploration of what was called Apacheria in Arizona. Many of the hostile tribes had been located and their numbers computed. The military commanders up to General Crook did a great work in this direction. They built roads through the Apache country, kept up a constant fight with the Indians, and paved the way to a great extent, as we shall see, for the subjugation of these tribes by General Crook.

The following pages will give, as far as possible, the locations of the Indians, their habits, customs, and what can be gathered of their folklore and traditions. The latter, in fifty years from now, will be lost entirely; in fact, there are few Indians now living who have any knowledge whatever of the superstitions or customs of their ancestors.

Of the Indian tribes in Arizona, the Navaho was the largest and, with the exception of occasional thefts and marauding expeditions, was at peace with the whites.

The Maricopas, the Pimas and the Papagos have always been friendly, and the Yumas, after they were conquered by General Heintzelman, in 1853, were also friendly.

Many of the Mohaves and other Yuma tribes along the Colorado river were, at this time, gathered on the reservation, but they were all practically at war with the whites, it being said that they were fed on the reservation, and employed their spare time in robbing and killing the settlers, and the same may be said of the Wallapais, Apache-Yumas, and Apache-Mohaves or Yavapais. The Apache-Mohaves, a portion of the Mohave tribe, but affiliated with the Tonto Apaches, were among the most bloody and warlike of the Apache tribes.

The Tontos, Coyoteros, or White Mountain Apaches, the Pinaleños, what remained of the Aravaipas, the Pinals, the Chiricahuas, were all on the warpath. The Hopis and the Havasupais were always peaceable.

I give the following, compiled from Bulletin 30 of the Bureau of Ethnology of the Smith-



GROUP OF HOSTILE APACHES.

sonian Institution, and the works of Captain John G. Bourke, J. Ross Browne, and the manuscript of Mike Burns, relating to the ranges of the Indians of Arizona in 1868 and 1869, and what is known of their previous history, legends and folklore:

APACHE (probably from *apachu*, "enemy," the Zuni name for the Navaho, who were designated "Apaches de Nabaju" by the early Spaniards in New Mexico). A number of tribes forming the most southerly group of the Athapascan family. The name has been applied also to some unrelated Yuman tribes, as the Apache-Mohave (Yavapai) and Apache-Yuma. The Apache call themselves *N'de*, *Dine*, *Tinde* or *Inde*, "people."

They were evidently not so numerous about the beginning of the 17th century as in recent times, their numbers apparently having been increased by captives from other tribes, particularly the Pueblo, Pima, Papago, and other peaceful Indians, as well as from the settlements of northern Mexico that were gradually established within the territory raided by them, although recent measurements by Hrdlicka seem to indicate unusual freedom from foreign admixtures. They were first mentioned as Apaches by Oñate in 1598, although Coronado, in 1541, met the Querechos (the Vaqueros of Benavides, and probably the Jicarillas and Mescaleros of modern times) on the plains of eastern New Mexico, and western Texas; but there is no evidence that the Apache reached as far west as Arizona until after the middle of the 16th century. From the time of the Spanish coloniza-

tion of New Mexico until within twenty years they have been noted for their warlike disposition, raiding white and Indian settlements alike, extending their depredations as far southward as Jalisco, Mexico. No group of tribes has caused greater confusion to writers, from the fact that the popular names of the tribes are derived from some local or temporary habitat, owing to their shifting propensities, or were given by the Spaniards on account of some tribal characteristic; hence some of the common names of apparently different Apache tribes or bands are synonymous, or practically so; again, as employed by some writers, a name may include much more or much less than when employed by others. Although most of the Apache have been hostile since they have been known to history, the most serious modern outbreaks have been attributed to mismanagement on the part of civil authorities.

Being a nomadic people, the Apache practiced agriculture only to a limited extent before their permanent establishment on reservations. They subsisted chiefly on the products of the chase and on roots (especially that of the maguey) and berries. Although fish and bear were found in abundance in their country, they were not eaten, being rejected as food. They had few arts, but the women attained high skill in making baskets. Their dwellings were shelters of brush, which were easily erected by the women and were well adapted to their arid environment and constant shifting. In physical appearance the Apache vary greatly, but are rather above the medium height. They are good talkers, are not readily

deceived, and are honest in protecting property placed in their care, although they formerly obtained their chief support from plunder seized in their forays.

The Apaches were divided into a number of tribal groups which have been so differently named and defined that it is sometimes difficult to determine to which branch writers refer. The most commonly accepted divisions were the Querechos or Vaqueros, consisting of the Mescaleros, Jicarillas, Faraones, Llaneros, and probably the Lipan; the Chiricahua; the Pinaleños; the Coyotereros, comprising the White Mountain and Pinal divisions; the Aravaipa; the Gila Apache, including the Gilenos, Mimbrenos and Mogollons; and the Tontos.

Until 1904 there lived with the Apache of Arizona a number of Indians of Yuma stock, particularly "Mohave-Apache," or Yavapai, but these are now mostly established at old Camp McDowell. The forays and conquests of the Apache resulted in the absorption of a large foreign element, Piman, Yuman, and Spanish, although captives were treated with disrespect and marriages with them broke clan ties. The Pinal Coyotereros, and evidently also the Jicarillas, had some admixture of Pueblo blood. The Tontos were largely of mixed blood according to Corbusier, but Hrdlicka's observations show them to be pure Apache.

ARAVAIPA (Nevome Pima; aarivapa, "girls," possibly applied to these people on account of some unmanly act). An Apache tribe whose home was in the canyon of Aravaipa creek, a tributary of the Rio San Pedro, south-

ern Arizona, although like the Chiricahua and other Apache of Arizona, they raided far southward, and were reputed to have laid waste every town in northern Mexico as far as the Gila, prior to the Gadsden purchase in 1853, and with having exterminated the Sobaipuri, a Piman tribe, in the latter part of the 18th century. A writer in Bulletin No. 30, of the Bureau of American Ethnology of the Smithsonian Institution, says: "In 1863 a company of California volunteers, aided by some friendly Apaches, at old Camp Grant, on the San Pedro, attacked an Aravaipa rancheria, at the head of the canyon, killing 58 of the 70 inhabitants, men, women, and children—the women and children being slain by the friendly Indians, the men by the Californians—in revenge for their atrocities. After this loss they sued for peace, and their depredations practically ceased." I have been unable to find any record of this raid, and am forced to believe that the writer has reference to the Camp Grant massacre, which occurred in 1871, a full description of which is given in Volume 2 of this History, at page 269, et seq. About 1872 they were removed to San Carlos Agency. The remnant of this tribe is now under the San Carlos and Fort Apache agencies on the White Mountain reservation.

CHIRICAHUA (Apache: "great mountain"). An important division of the Apache, so called from their former mountain home in southeastern Arizona. Their own name is Aiaha. The writer last above quoted, in regard to this tribe, says: "The Chiricahua were the most warlike of the Arizona Indians, their raids ex-

tending into New Mexico, southern Arizona, and northern Sonora, among their most noted leaders being Cochise, Victorio, Loco, Chato, Nachi, Bonito, and Geronimo." This is evidently a mistake; Victorio, Loco and Geronimo were Mimbres Apaches, and some of the others belonged to other tribes, but were affiliated with the Chiricahuas by marriage. Physically they do not differ materially from the other Apache. The men are well built, muscular, with well developed chests, sound and regular teeth, and abundant hair. The women are even more vigorous and strongly built, with broad shoulders and hips and a tendency to corpulency in old age. They habitually wear a pleasant open expression of countenance, exhibiting uniform good nature, save when in anger, at which time their faces take on a savage cast. White thought their manner of life, general physique, and mental disposition seemed conducive to long life. Their characteristic long legged moccasins of deerskin had a stout sole turned up at the toes, and the legs of the moccasins, long enough to reach the thigh, were folded back below the knee, forming a pocket in which were carried paints and a knife. The women wore short skirts of buckskin, and the men used to display surplus skins folded about the waist. Their arrows were made of reed tipped with obsidian or iron, the shaft winged with three strips of feathers. They used in battle a long spear and when obtainable a sling shot made by inserting a stone into the green hide of a cow's tail, leaving a portion of the hair attached. They possessed no knowledge of weaving blankets. White supposed that

they had immigrated into Arizona from New Mexico three or four generations back. Their camps were located on the highlands in winter, that they might catch the warm rays of the sun, and in summer near the water among stunted trees that sheltered them from its scorching glare. Their bands or clans were named from the nature of the ground about their chosen territory. Both men and women were fond of wearing necklaces and ear pendants of beads. The hair was worn long and flowing, with a turban, to which was attached a flap hanging down behind; they plucked out the hairs of the beard with tweezers of tin, and wore suspended from their necks a small round mirror which they used in painting their faces with stripes of brilliant colors. Strings of pieces of shell were highly prized. Their customary dwelling was a rude brush hut, circular or oval, with the earth scooped out to enlarge its capacity. In winter they huddled together for warmth and, if the hut was large, built a fire in the center. When they changed camps they burned their huts, which were always built close together. They subsisted on berries, nuts, and the fruits of various trees, mesquite beans, and acorns, of which they were particularly fond, and they ground the seeds of different grasses on a large flat stone and made a paste with water, drying it afterward in the sun. In common with other Apache tribes they relished the fruit of the giant cacti and of the yucca, and made mescal from the root of the agave. Fish they would not eat, or pork, but an unborn calf and the entrails of animals they regarded as delicacies, and horse and mule flesh

was considered the best meat. Though selfish in most things, they were hospitable with food which was free to anyone who was hungry. They were scrupulous in keeping accounts and paying debts. Like many other Indians they would never speak their own names or on any account speak of a dead member of the tribe. They tilled the ground a little with wooden implements, obtaining corn and melon seeds from the Mexicans. In their clans all were equal. Bands, according to White, were formed of clans, and chiefs were chosen for their ability and courage, although there is evidence that chieftainship was sometimes hereditary, as in the case of Cochise, who appointed his oldest son his successor, which was confirmed or ratified by the tribe. Chiefs and old men were usually deferred to in council. They used the brain of the deer in dressing buckskin. It is said that they charged their arrows with a quick, deadly poison, obtained by irritating a rattlesnake with a forked stick, causing it to bite into a deer's liver, which, when saturated with the venom, was allowed to putrefy. They stalked the deer and the antelope by covering their heads with the skull of the animal and imitating with their crouching bodies the movements of one grazing; and it was their custom to approach an enemy's camp at night in a similar manner, covering their heads with brush. They signaled in war or peace by a great blaze or smoke made by burning cedar boughs or the inflammable spines of the giant cactus. Of their social organization very little is definitely known, and the statements of the two chief authorities are widely at

variance. According to White, the children belong to the gens of the father, while Bourke asserts that the true clan system prevails. They married usually outside of the gens, according to White, and never relatives nearer than a second cousin. A young warrior seeking a wife would first bargain with her parents and then take a horse to her dwelling. If she viewed his suit with favor she would feed and water the horse, and, seeing that, he would come and fetch his bride, and after going on a hunt for the honeymoon they would return to his people. When he took two horses to the camp of the bride and killed one of them, it signified that her parents had given her over to him without regard to her consent. Youth was the quality most desired in a bride. After she became a mother the husband might take a second wife, and some had as many as five, two or more of them often being sisters. Married women were usually faithful and terribly jealous, so that single girls did not care to incur their rage. A woman in confinement went off to a hut by herself, attended by her women relatives. Children received their earliest names from something particularly noticeable at the time of their birth. As among the Navahos, a man never spoke to his mother-in-law, and treated his wife's father with distant respect; and his brothers were never familiar with his wife nor he with her sisters and brothers. Faithless wives were punished by whipping and cutting off a portion of the nose, after which they were cast off. Little girls were often purchased or adopted by men who kept them until they were old enough for them

to marry. Frequently girls were married when only 10 or 11 years of age. Children of both sexes had perfect freedom, were not required to obey, and never were punished. The men engaged in pastimes every day, and boys in mock combats, hurling stones at one another with slings. Young wives and maidens did only light work; the heavy tasks were performed by the older women. People met and parted without any form of salute. Kissing was unknown. Except mineral vermilion, the colors with which they painted their faces and dyed grasses for baskets were of vegetable origin—yellow from beech and willow bark, red from the cactus. They would not kill the golden eagle, but would pluck its feathers, which they prized, and for the hawk and the bear they had a superstitious regard in lesser degree. They made tizwin, an intoxicating drink, from corn, burying it until it sprouted, grinding it, and then allowing the mash diluted with water to ferment. The women carried heavy burdens on their backs, held by a strap passed over the forehead. Their basket work was impervious to water and ornamented with designs similar to those of the Pima, except that human figures frequently entered into the decorative motive. Baskets $2\frac{1}{2}$ feet in length and 18 inches wide at the mouth were used in collecting food, which was frequently brought from a great distance. When one of the tribe died, men carried the corpse, wrapped in the blankets of the deceased, with other trifling personal effects, to an obscure place in low ground and there buried it at once, piling stones over the grave to protect it from coyotes and other prowl-

ing beasts. No women were allowed to follow, and no Apache ever revisited the spot. Female relatives kept up their lamentations for a month, uttering loud wails at sunset. The hut in which a person died was always burned and often the camp was removed. Widows used to cut off their hair and paint their faces black for a year, during which time the mourner lived in the family of the husband's brother, whose wife she became at the expiration of the time for mourning. They had a number of dances, notably the "devil dance," with clowns, masks, head-dresses, etc., in which the participants jumped over a fire, and a spirited war dance, with weapons and shooting in time to a song. When anybody fell sick several fires were built in the camp, and while the others lay around on the ground with solemn visages, the young men, their faces covered with paint, seized firebrands and ran around and through the fires and about the lodge of the sick person, whooping continually and flourishing the brands to drive away the evil spirit. They had a custom, when a girl arrived at puberty, of having the other girls tread lightly on her back as she lay face downward, the ceremony being followed by a dance.

The Tartar Chinese speak the dialect of the Apaches. The Apaches bear a striking resemblance to the Tartar. About the year 1885, W. B. Horton, who had served as County Superintendent of Schools, at Tucson, was appointed Post Trader at Camp Apache, and went to San Francisco to purchase his stock, where he hired a Chinese cook. His kitchen adjoined his sleeping apartment, and one evening while in his

room he heard in the kitchen some Indians talking. Wondering what they were doing there at that hour of the night, he opened the door and found his cook conversing with an Apache. He asked his cook where he had acquired the Indian language. The cook said: "He speak all same me. I Tartar Chinese; he speak same me, little different, not much." At Williams, in Navajo County, is another Tartar Chinaman, Gee Jim, who converses freely with the Apaches in his native language. From these facts it would seem that the Apache is of Tartar origin.

From the fact that the Apache language was practically the same as that of the Tartar Chinese, color is given to the theory advanced by Bancroft in his "Native Races," Volume 5, p. 33, et seq., that Western America was "originally peopled by the Chinese, or, at least, that the greater part of the new world civilization may be attributed to these people."

In this connection it may be stated that the swastika, which is an oriental emblem, is found on the painted rocks in the range of mountains south of Phoenix, according to Herbert R. Patrick, and this sign is used by most of the Arizona Indians in their basketry.

COYOTEROS (Spanish: "wolfmen"; so called in consequence, it is said, of their subsisting partly on coyotes or prairie wolves [Gregg, Com. Prairies, 1, 290, 1844]; but it seems more probable that the name was applied on account of their roving habit, living on the natural products of the desert rather than by agriculture or hunting). A division of the Apache, geographically

divided into the Pinal Coyoteros and the White Mountain Coyoteros, whose principal home was the western, or southwestern, part of the present White Mountain reservation, eastern Arizona, between San Carlos Creek and the Gila River, although they ranged almost throughout the limits of Arizona and western New Mexico. The name has evidently been indiscriminately applied to various Apache bands, especially to the Pinal Coyoteros, who are but a part of the Coyoteros.

PINAL COYOTEROS. A part of the Coyotero Apache, whose chief rendezvous was the Pinal Mountains and their vicinity, north of the Gila River in Arizona. They ranged, however, about the sources of the Gila, over the Mogollon mesa, and from northern Arizona to the Gila, and even southward. They are now under the San Carlos and Fort Apache agencies, where they are officially classed as Coyoteros.

They are reputed by tradition to have been the first of the Apache to have penetrated below the Little Colorado among the pueblo peoples, with whom they intermarried. They possessed the country from the San Francisco Mountains to the Gila, until they were subdued by General Crook in 1873. Since then they have peaceably tilled their land at San Carlos. White, for several years a surgeon at Fort Apache, says that they have soft, musical voices, uttering each word in a sweet, pleasant tone. He noted also their light hearted, childish ways and timid manner, their pleasant expression of countenance, and the beauty of their women. Married women

tattooed their chins in three blue vertical lines running from the lower lip.

PINALENOS (Spanish: "Pinery people"). A division of the Apache, evidently more closely related to the Chiricahua than to any other group. Their principal seat was formerly the Pinaleño Mountains, south of the Gila river in southeastern Arizona, but their raids extended far into Sonora and Chihuahua, Mexico. They are now under the San Carlos and Fort Apache agencies, Arizona, being officially known as Pinals, but their numbers are not separately reported. The Pinaleños and the Pinal Coyoters have often been confused.

TONTOS (Spanish: "fools," so called on account of their supposed imbecility; the designation, however, is a misnomer). A name so indiscriminately applied as to be almost meaningless: (1) To a mixture of Yavapai, Yuma, and Mohave, with some Pinaleño Apache, placed on the Rio Verde reservation in 1873, and transferred to the San Carlos reservation in 1875; best designated as the Tulkepaia. (2) To a tribe of the Athapascan family well known as Coyotero Apache. (3) To the Pinaleños of the same family. (4) According to Corbusier, to a body of Indians descended from Yavapai men and Pinal Coyotero (Pinaleño) women who have intermarried. The term Tontos was therefore applied by writers of the 19th century to practically all the Indians roaming between the White Mountains of Arizona and the Colorado river, comprising parts of two linguistic fami-

lies, but especially to the Yavapai, commonly known as Apache-Mohave.

SAN CARLOS APACHE. A part of the Apache dwelling at the San Carlos agency, Arizona. The name has little ethnic significance, having been applied officially to those Apache living on the Gila river in Arizona, and sometimes referred to as Gileños, or Gila Apache.

GILA APACHE. The name Gila, or Xila, was apparently originally that of an Apache settlement west of Socorro, in southwestern New Mexico, and as early as 1630 was applied to those Apache residing for part of the time on the extreme headwaters of the Rio Gila in that territory, evidently embracing those later known as Mimbrenos, Mogollons and Warm Springs (Chiricahua) Apaches, and later extended to include the Apache living along the Gila river in Arizona. The latter were seemingly the Aravaipa and Chiricahua, or a part of them. There were about 4,000 Indians under this name in 1853, when some of their bands were gathered at Fort Webster, New Mexico, and induced by promises of supplies for a number of years to settle down and begin farming. They kept the peace and made some progress in industry, but were driven back to a life of pillage when the supplies were stopped, the treaty not having been confirmed. They are no longer recognized under this name. The term Gileños has also been employed to designate the Pima residing on the Gila in Arizona.

MOGOLLON (from the mesa and mountains of the same name in New Mexico and Arizona,

which, in turn, were named in honor of Juan Ignacio Flores Mogollon, governor of New Mexico in 1712-15). A subdivision of the Apache that formerly ranged over the Mogollon mesa and mountains in western New Mexico and eastern Arizona. They were associated with the Mimbrenos at the Southern Apache agency, New Mexico, in 1868, and at Hot Springs agency in 1875, and are now under the Fort Apache and San Carlos reservations in Arizona. They are no longer officially recognized as Mogollons.

MIMBRENOS (Spanish: "people of the willows"). A branch of the Apache who took their popular name from the Mimbres mountains, southwestern New Mexico, but who roamed over the country from the east side of the Rio Grande in New Mexico to the San Francisco river in Arizona, a favorite haunt being near Lake Guzman, west of El Paso, in Chihuahua. In habits they were similar to the other Apache, gaining a livelihood by raiding settlements in New Mexico, Arizona and Mexico. They made peace with the Mexicans from time to time, and before 1870 were supplied with rations by the military post at Janos, Chihuahua. They were sometimes called Coppermine Apaches on account of their occupancy of the territory in which the Santa Rita mines in southwestern New Mexico are situated. In 1875 a part of them joined the Mescaleros and a part was under the Hot Springs (Chiricahua) agency, New Mexico. They are now divided between the Mescalero reservation, New Mexico, and Fort Apache agency, Arizona.

The Indians of this tribe under Mangus Colorado, intermarried with the Chiricahuas, and upon the death of that chief joined with Cochise. Geronimo, Loco and Victorio, were among their noted chiefs.

WHITE MOUNTAIN APACHE. Formerly the Sierra Blanca Apache, a part of the Coyoteros, so called on account of their mountain home. The name is now applied to all the Apache under Fort Apache agency, Arizona, consisting of Aravaipa, Tsiltaden or Chilion, Chiricahua, Coyotero, Mimbreno and Mogollon.

TSILTADEN ("mountain side"). A clan or band of the Chiricahua Apache, associated with and hence taken to be a part of the Pinaleños; correlated with the Tziltaden clan of the Pinal Coyoteros, the Tziseketzillan of the White Mountain Apache, and the Tsayiskithni of the Navaho. They are now under the San Carlos Agency, Arizona.

CHAPTER II.

THE APACHE (Continued).

LEGENDS—SCARCITY OF—BELIEF IN CREATION—
 WAR BETWEEN BIRDS AND BEASTS—KILLING
 OF THE DRAGON—RELIGION OF THE APACHE
 —FAITH IN PRAYER—ADMINISTRATION OF
 MEDICINE—MEDICINE MEN—HODDENTIN—
 APACHE DANCES—SPIRIT DANCE.

The Apaches have few legends. The only thing I have been able to find in reference to their belief in creation is the statement of Geronimo, given in his autobiography in the first chapter, which follows:

“In the beginning the world was covered with darkness. There was no sun, no day. The perpetual night had no moon or stars.

“There were, however, all manner of beasts and birds. Among the beasts were many hideous, nameless monsters, as well as dragons, lions, tigers, wolves, foxes, beavers, rabbits, squirrels, rats, mice, and all manner of creeping things such as lizards and serpents. Mankind could not prosper under such conditions, for the beasts and serpents destroyed all human offspring.

“All creatures had the power of speech and were gifted with reason.

“There were two tribes of creatures: the birds, or the feathered tribe, and the beasts. The former were organized under their chief, the eagle.

“These tribes often held councils, and the birds wanted light admitted. This the beasts

repeatedly refused to do. Finally the birds made war against the beasts.

“The beasts were armed with clubs, but the eagle had taught his tribe to use bows and arrows. The serpents were so wise that they could not all be killed. One took refuge in a perpendicular cliff of a mountain in Arizona, and his eye (changed into a brilliant stone) may be seen in that rock to this day. The bears, when killed, would each be changed into several other bears, so that the more bears the feathered tribe killed, the more there were. The dragon could not be killed, either, for he was covered with four coats of horny scales, and the arrows would not penetrate these. One of the most hideous, vile monsters (nameless) was proof against arrows, so the eagle flew high up in the air with a round, white stone, and let it fall on this monster’s head, killing him instantly. This was such a good service that the stone was called sacred. They fought for many days, but at last the birds won the victory.

“After this war was over, although some evil beasts remained, the birds were able to control the councils, and light was admitted. Then mankind could live and prosper. The eagle was chief in this good fight; therefore, his feathers were worn by man as emblems of wisdom, justice and power.

“Among the few human beings that were yet alive was a woman who had been blessed with many children, but these had always been destroyed by the beasts. If by any means she succeeded in eluding the others, the dragon, who

was very wise and very evil, would come himself and eat her babes.

“After many years a son of the rainstorm was born to her and she dug for him a deep cave. The entrance to this cave she closed and over the spot built a camp fire. This concealed the babe’s hiding place and kept him warm. Every day she would remove the fire and descend into the cave, where the child’s bed was, to nurse him; then she would return and rebuild the camp fire.

“Frequently the dragon would come and question her, but she would say, ‘I have no more children; you have eaten all of them.’

“When the child was larger he would not always stay in the cave, for he sometimes wanted to run and play. Once the dragon saw his tracks. Now this perplexed and enraged the old dragon, for he could not find the hiding place of the boy; but he said that he would destroy the mother if she did not reveal the child’s hiding place. The poor mother was very much troubled; she could not give up her child, but she knew the power and cunning of the dragon, therefore she lived in constant fear.

“Soon after this the boy said that he wished to go hunting. The mother would not give her consent. She told him of the dragon, the wolves, and the serpents; but he said, ‘Tomorrow I go.’

“At the boy’s request his uncle, (who was the only man then living), made a little bow and some arrows for him, and the two went hunting the next day. They trailed the deer far up the mountain and finally the boy killed a buck. His uncle showed him how to dress the deer and

broil the meat. They broiled two hind quarters, one for the child and one for his uncle. When the meat was done they placed it on some bushes to cool. Just then the huge form of the dragon appeared. The child was not afraid, but his uncle was so dumb with fright that he did not speak or move.

“The dragon took the boy’s parcel of meat and went aside with it. He placed the meat on another bush, and seated himself beside it. Then he said, ‘This is the child I have been seeking. Boy, you are nice and fat, so when I have eaten this venison I shall eat you.’ The boy said, ‘No, you shall not eat me, and you shall not eat that meat.’ So he walked over to where the dragon sat and took the meat back to his own seat. The dragon said, ‘I like your courage, but you are foolish; what do you think you could do?’ ‘Well,’ said the boy, ‘I can do enough to protect myself, as you may find out.’ Then the dragon took the meat again, and then the boy retook it. Four times in all the dragon took the meat, and after the fourth time the boy replaced the meat he said, ‘Dragon, will you fight me?’ The dragon said, ‘Yes, in whatever way you like.’ The boy said, ‘I will stand one hundred paces from you and you may have four shots at me with your bow and arrows, provided that you will then exchange places with me and give me four shots.’ ‘Good,’ said the dragon. ‘Stand up.’

“Then the dragon took his bow, which was made of a large pine tree. He took four arrows from his quiver; they were made of young pine tree saplings, and each arrow was twenty feet

in length. He took deliberate aim, but just as the arrow left the bow the boy made a peculiar sound and leaped into the air. Immediately the arrow was shivered into a thousand splinters, and the boy was seen standing on the top of a bright rainbow over the spot where the dragon's aim had been directed. Soon the rainbow was gone and the boy was standing on the ground again. Four times this was repeated, then the boy said, 'Dragon, stand here; it is my time to shoot.' The dragon said, 'All right, your little arrows cannot pierce my first coat of horn, and I have three other coats—shoot away.' The boy shot an arrow, striking the dragon just over the heart, and one coat of the great horny scales fell to the ground. The next shot another coat fell, and then another, and the dragon's heart was exposed. Then the dragon trembled, but could not move. Before the fourth arrow was shot the boy said, 'Uncle, you are dumb with fear; you have not moved; come here or the dragon will fall on you.' His uncle ran toward him. Then he sped the fourth arrow with true aim, and it pierced the dragon's heart. With a tremendous roar the dragon rolled down the mountain side—down four precipices into a canyon below.

"Immediately storm clouds swept the mountains, lightning flashed, thunder rolled, and the rain poured. When the rainstorm had passed, far down in the canyon below, they could see fragments of the huge body of the dragon lying among the rocks, and the bones of this dragon may still be found there.

"This boy's name was Apache. Usen taught him how to prepare herbs for medicine, how to

hunt, and how to fight. He was first chief of the Indians and wore eagle's feathers as the sign of justice, wisdom and power. To him, and to his people, as they were created, Usen gave homes in the land of the west."

Usen is the Apache word for God. It is used here because it implies the attributes of deity that are held in their primitive religion. ("Apache" means "Enemy.")

The Apaches believed that when God, or Usen, created the Apaches, he also created their homes in the west, and gave to them such game, fruits and grain as they needed for their sustenance. He gave them different herbs to restore their health when disease attacked them. He taught them where to find these herbs and how to prepare them for medicine, and gave them, above all, a climate, with all needed clothing and shelter at hand. This was in the beginning, and accounts, perhaps, for the intense love the Apache held for his home in the west, for he believed that these ranges were provided for him and his posterity by Usen himself.

Geronimo says that when a child, his mother taught him the religion of his people; taught him of the sun and sky, the moon and stars, the clouds and storms. She also taught him to kneel and pray to Usen for strength, health, wisdom, and protection. They never prayed against any person, but if they had aught against an individual, they, themselves, took vengeance. They were taught that Usen did not care for the petty quarrels of men.

In gathering herbs and administering medicine, says Geronimo, as much faith was held in

prayer as in the actual effect of the medicine. Usually about eight persons worked together in making medicine, and there were forms of prayer and incantations to attend each stage of the process. Four attended to the incantations, and four to the preparation of the herbs. Their life had a religious side. They had no churches, no religious organizations, or Sabbath day, or holidays, yet they worshipped. Sometimes the whole tribe would assemble to sing and pray. Sometimes a smaller number, perhaps two or three. The songs had a few words, but were not formal. The singer would occasionally put in such words as he wished instead of the usual tone sound. Sometimes they prayed in silence; sometimes each one prayed aloud; sometimes an aged person prayed for all. At other times one would rise and speak of their duties to one another and to Usen. Their services were short.

The Apaches recognized no duties to any man outside of their tribe. It was no sin to kill enemies or to rob them. However, if they accepted any favor from a stranger, or allowed him to share their comforts in any way, he became (by adoption) related to the tribe, and they must recognize their duty to him.

This probably accounts for the influence which Captain Jeffords exercised over Cochise's band. He had entered Cochise's camp alone; enjoyed his hospitality, and thereafter became, according to Jeffords' own statement, his brother.

When disease or pestilence abounded, they were assembled and questioned by their leaders to ascertain the cause, and what harm had been done, and how Usen could be satisfied. Some-

times sacrifice was necessary. Sometimes the offending one was punished. This was the case, undoubtedly, where the medicine man, having failed in his cure, denounced some old woman or old man as a witch, who was promptly sacrificed on the spot.

Mike Burns, in his writings about the Apaches, gives the following in reference to the medicine men, etc.:

“It was not every Indian who knew what plants and herbs were good for medicine, only the medicine men and the medicine women, who, it was believed, were influenced by a great spirit. It was also believed that some of the women were influenced by a great evil spirit, and those who have that power do not willingly attend anyone who is sick, unless forced to come and sing over the persons whom they have made sick. Usually a great medicine man claims that the interpretation revealed to him in a vision, points to a certain person as having brought the sickness to the patient, and she must come close or beside the patient and begin singing for the evil spirit to come out from the person’s heart. They sing to the evil spirit to drive out the wormy things which are destroying the heart. Some men, too, are suspected of having an evil spirit influence them, and they will be strung up to a tree until they confess that they did the things complained of or of which they are suspected. When they confess they are asked if they are willing to go to the sick person and drive out the evil spirit, which they usually agree to do, and if the sick person has not gone too far, they generally recover. If, however,

the sick person should die, then the man or woman who is influenced by the evil spirit, and who is singing over the patient, is usually killed on the spot. This killing of those who are suspected of possessing an evil spirit, has been the cause of many of the separations which occur in the Apache tribes, for the killing of one person on this account sometimes brings on the killing of others, and then families separate. Some days they would have the ghost dance, fixing themselves up like skeletons, their heads being so painted that they appeared to have no hair, and very small eyes.

“At one time there were fifteen hundred Indians sick at Camp Cottonwood, and it was believed that Dr. Williams had put something in the beef to make the Indians sick. Then a man died, and a medicine man in his visions had foreseen that a young woman in one of the camps was possessed of many evil spirits and had caused that man to die. So a brother of the dead man went to the woman and killed her. This woman had no mother, but had a father, and there was a young single man who lived with them. The father made no attempt to do anything after his daughter was killed, but the young man went over to the other camp and shot at the man who had killed the young woman. He missed his man, and killed another man, and then lit out for the hills. This left the old man alone in the camp, and the other parties came and killed him.

“In another camp a boy died; the father blamed the mother for the death of the boy, so he killed her. Shortly afterwards disease spread

all through the camps, and family after family died. General Crook's favorite chief, Chemsella, died, and the whole camp turned out and killed eight women and four men. This created much confusion and the soldiers had to come in and stop the slaughtering of the innocents. The soldiers arrested some of the chiefs and the military interpreter for not informing them of the condition of affairs, and took them down to Camp Verde and put them in the guard house. Many of the Indians died of chills and fever, and other causes, and the medicine men blamed the evil spirited women, and many women and men were killed. From that day to this the singing by a medicine man or woman over a sick Apache has been stopped."

If, however, an Apache allowed his aged parents to suffer for food or shelter; if he had neglected or abused the sick; if he had profaned their religion, or had been unfaithful, he might be banished from the tribe. The medicine man was, perhaps, the most influential person in every tribe. The chiefs led their bands in war, but the medicine man was the arbiter. He consulted the fates and every revelation came to him from Usen as to whether they should go upon any expedition; how they should be equipped, etc.

They had a firm belief in the merits of hodontin, a flour made from the pollen of the tule. This, according to Bourke, was carried by every warrior on every expedition as a protection. A small sack of it was given to every child born into the tribe. It was used in their incantations to the sun, to the moon and to the stars.

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AN ANCIENT WAR DANCE OF THE APACHES.

It was believed that this hoddentin, scattered along the face of the heavens, formed the Milky Way. It was used to a very great extent in all their ceremonials.

Bourke, in the Annual Report of the Bureau of Ethnology, of the Smithsonian Institute, for the years 1887-88, gives a very elaborate and succinct account of some of the Apache Dances, their customs, etc., but confesses that he has been unable to obtain anything much as to their religious beliefs. They never scalped their enemies, and they buried their dead in the crevices of the rocks, far away from human eye.

Captain Bourke's description of the dances follows:

"The spirit dance is called 'cha-ja-la.' I have seen this dance a number of times, but will confine my description to one seen at Fort Marion (St. Augustine, Fla.), in 1887, when the Chiricahua Apaches were confined there as prisoners. A great many of the band had been suffering from sickness of one kind or another and twenty-three of the children had died; as a consequence, the medicine-men were having the Cha-ja-la, which is entered into only upon the most solemn occasions, such as the setting out of a war party, the appearance of an epidemic, or something else of like portent. On the terreplein of the northwest bastion, Ramon, the old medicine-man, was violently beating upon a drum, which, as usual, had been improvised of a soaped rag drawn tightly over the mouth of an iron kettle, holding a little water.

"Although acting as master of ceremonies, Ramon was not painted or decorated in any way.

Three other medicine-men were having the finishing touches put to their bodily decoration. They had an under-coating of greenish brown, and on each arm a yellow snake, the head toward the shoulder blade. The snake on the arm of one of the party was double-headed, or rather had a head at each extremity.

“Each had insignia in yellow on back and breast, but no two were exactly alike. One had on his breast a yellow bear, four inches long by three inches high, and on his back a kan of the same color and dimensions. A second had the same pattern of bear on his breast, but a zigzag for lightning on his back. The third had the zigzag on both back and breast. All wore kilts and moccasins.

“While the painting was going on Ramon thumped and sang with vigor to insure the medicinal potency of the pigments and the designs to which they were applied. Each held, one in each hand, two wands or swords of lathlike proportions, ornamented with snake-lightning in blue.

“The medicine-men emitted a peculiar whistling noise and bent slowly to the right, then to the left, then frontward, then backward, until the head in each case was level with the waist. Quickly they spun around in full circle on the left foot; back again in a reverse circle to the right; then they charged around the little group of tents in that bastion, making cuts and thrusts with their wands to drive the maleficent spirits away.

“It recalled to my mind the old myths of the angel with the flaming sword guarding the en-

trance to Eden, or of St. Michael chasing the discomfited Lucifer down into the depths of Hell.

“These preliminaries occupied a few moments only; at the end of that time the medicine-men advanced to where a squaw was holding up to them a little baby sick in its cradle. The mother remained kneeling while the medicine-men frantically struck at, upon, around, and over the cradle with their wooden weapons.

“The baby was held so as successively to occupy each of the cardinal points and face each point directly opposite; first on the east side, facing the west; then the north side, facing the south; then the west side, facing the east; then the south side facing the north, and back to the original position. While at each position, each of the medicine-men in succession, after making all the passes and gestures described, seized the cradle in his hands, pressed it to his breast, and afterwards lifted it up to the sky, next to the earth, and lastly to the four cardinal points, all the time prancing, whistling, and snorting, the mother and her squaw friends adding to the dismal din by piercing shrieks and ululations.

“That ended the ceremonies for that night so far as the baby personally was concerned, but the medicine-men retired down to the parade and resumed their salutation, swinging, bending, and spinning with such violence that they resembled, in a faint way perhaps, the Dervishes of the East. The understanding was that the dance had to be kept up as long as there was any fuel unconsumed of the large pile provided; any other course would entail bad luck. It was con-

tinued for four nights, the colors and symbols upon the body varying from night to night.

“There were four medicine-men, three of whom were dancing and in conference with the spirits, and the fourth of whom was general superintendent of the whole dance, and the authority to whom the first three reported the result of their interviews with the ghostly powers.

“The mask and headdress of the first of the dancers, who seemed to be the leading one, was so elaborate that in the hurry and meager light supplied by the flickering fires it could not be portrayed. It was very much like that of number three, but so fully covered with the plumage of the eagle, hawk, and, apparently, the owl, that it was difficult to assert this positively. Each of these medicine-men had pieces of red flannel tied to his elbows and a stick about four feet long in each hand. Number one’s mask was spotted black and white and shaped in front like the snout of a mountain lion. His back was painted with large arrow-heads in brown and white, which recalled the protecting arrows tightly bound to the backs of Zuni fetiches. Number two had on his back a figure in white, ending between the shoulders in a cross. Number three’s back was simply whitened with clay.

“All these headdresses were made of slats of the Spanish bayonet, unpainted, excepting that on number two was a figure in black, which could not be made out, and that the horizontal crosspieces on number three were painted blue.

“The dominos or masks were of blackened buckskin, for the two fastened around the neck

by garters or sashes; the neckpiece of number three was painted red; the eyes seemed to be glass knobs or brass buttons. These three dancers were naked to the waist, and wore beautiful kilts of fringed buckskin bound on with sashes, and moccasins reaching to the knees. In this guise they jumped into the center of the great circle of spectators and singers and began running about the fire shrieking and muttering, encouraged by the shouts and the singing, and by the drumming and incantation of the chorus which now swelled forth at full lung power.

“As the volume of music swelled and the cries of the onlookers became fiercer, the dancers were encouraged to the enthusiasm of frenzy. They darted about the circle, going through the motions of looking for an enemy, all the while muttering, mumbling, and singing, jumping, swaying, and whirling like the dancing Derivishes of Arabia.

“Their actions, at times, bore a very considerable resemblance to the movements of the Zuñi Shálako at the Feast of Fire. Klashidn told me that the orchestra was singing to the four willow branches planted near them. This would indicate a vestige of tree worship, such as is to be noticed also at the sun dance of the Sioux.

“At intervals the three dancers would dart out of the ring and disappear in the darkness, to consult with the spirits or with other medicine-men seated a considerable distance from the throng. Three several times they

appeared and disappeared, always dancing, running, and whirling about with increased energy. Having attained the degree of mental or spiritual exaltation necessary for communion with the spirits, they took their departure and kept away for at least half an hour, the orchestra during their absence rendering a mournful refrain, monotonous as a funeral dirge. My patience became exhausted and I turned to go to my quarters. A thrill of excited expectancy ran through the throng of Indians, and I saw that they were looking anxiously at the returning medicine-men. All the orchestra now stood up, their leader (the principal medicine-man) slightly in advance, holding a branch of cedar in his left hand. The first advanced and bending low his head murmured some words of unknown import with which the chief seemed to be greatly pleased. Then the chief, taking his stand in front of the orchestra on the east side of the grove or cluster of trees, awaited the final ceremony, which was as follows: The three dancers in file and in proper order advanced and receded three times; then they embraced the chief in such a manner that the sticks or wands held in their hands came behind his neck, after which they mumbled and muttered a jumble of sounds which I cannot reproduce, but which sounded for all the world like the chant of the 'hooter' at the Zuni Feast of Fire. They then pranced or danced through the grove three times. This was repeated for each point of the compass, the chief medicine-man, with the orchestra, taking a position successively on the east, south, west, and north, and the three

dancers advancing, receding, and embracing as at first.

“This terminated the ‘medicine’ ceremonies of the evening, the glad shouts of the Apache testifying that the incantations of their spiritual leaders or their necromancy, whichever it was, promised a successful campaign. These dancers were, I believe, dressed up to represent their gods or kan, but not content with representing them, aspired to be mistaken for them.”

CHAPTER III.

THE NAVAHO.

LOCATION—STOCK RAISERS—EARLY RECORD OF—
 CREATION OF—OF COMPOSITE ORIGIN—
 HOGANS—WEAVING—RELIGION AND MYTHS
 —LEGENDS—CREATION OF FIRST MAN AND
 WOMAN—OLD MAN AND WOMAN OF FIRST
 WORLD—CREATION OF THE SUN—RELIGIOUS
 WORSHIP—LOWER WORLDS—DARK WORLD—
 RED WORLD—BLUE WORLD—ELEVENTH
 WORLD—EMERGENCE FROM LOWER WORLDS—
 TWELFTH OR PRESENT WORLD—CREATION OF
 VISIBLE WORLD—CREATION OF STARS—VEGE-
 TABLE LIFE—BEARERS OF SUN AND MOON—
 SEX OF THE PEOPLES—THE CHANGING
 WOMAN—CREATION OF MAN.

NAVAHO (pronounced Ná-va-ho, from Tewa Navahú, the name referring to a large area of cultivated lands, applied to a former Tewa pueblo, and, by extension, to the Navaho, known to the Spaniards of the 17th century as Apaches de Navajo, who intruded on the Tewa domain or who lived in the vicinity, to distinguish them from other "Apache" bands. Fray Alonso Benavides, in his Memorial of 1630, gives the earliest translation of the tribal name, in the form Nauajo, "sementeras grandes"—"great seed sowings," or "great fields." The Navaho themselves do not use this name, except when trying to speak English. All do not know it, and none of the older generation pronounces it cor-



NAVAHO.

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rectly, as *v* is a sound unknown in their language. They call themselves "*Díne*," which means simply "people." This word, in various forms, is used as a tribal name by nearly every people of the Athapascan stock).

An important Athapascan tribe occupying a reservation of 9,503,763 acres in northeastern Arizona, northwestern New Mexico and southeastern Utah. Here they are supposed to remain, but many isolated families live beyond the reservation boundaries in all directions. Their land has an average elevation of about 6,000 feet above sea level. The highest point in it is Pastora Peak, in the Carrizo mountains, 9,420 feet high. It is an arid region and not well adapted to agriculture, but it affords fair pasturage. For this reason the Navaho have devoted their attention less to agriculture than to stock raising. There were formerly few places on the reservation, away from the borders of the Rio San Juan, where the soil could be irrigated, but there were many spots, apparently desert, where water gathered close to the surface and where, by deep planting, crops of corn, beans, squashes, and melons were raised. Within the last few years the Government has built storage reservoirs on the reservation and increased the facilities for irrigation.

It may be that under the loosely applied name Apache, there is a record of the Navaho by Oñate as early as 1598, but the first to mention them by name was Zarate-Salmeron, about 1629. They had Christian missionaries among them in the middle of the 18th century, but their teachings did not prevail against paganism.

For many years previous to the occupancy of their country by the United States they kept up an almost constant predatory war with the Pueblos and the white settlers of New Mexico, in which they were usually the victors. When the United States took possession of New Mexico in 1849 these depredations were at their height. As stated in a former volume, the first military expedition into their country was that of Col. Alex W. Doniphan, of the First Missouri Volunteers, in the fall of 1846. On behalf of the United States, Doniphan made the first treaty of peace with the Navaho November 22nd of that year, but the peace was not lasting. In 1849, another military force, under the command of Col. John M. Washington, penetrated the Navaho land as far as Chelly Canyon, and made another treaty of peace on September 9th, but this treaty was also soon broken. To put a stop to their wars, Col. "Kit" Carson invaded their territory in 1863, killed so many of their sheep as to leave them without means of support, and took the greater part of the tribe prisoners to Fort Sumner at the Bosque Redondo on the Rio Pecos, New Mexico. Here they were kept in captivity until 1867, when they were restored to their original country and given a new supply of sheep. Since that time they have remained at peace and greatly prospered.

There is no doubt that the Navaho have increased in number since they first became known to the United States, and are still increasing. In 1867, while they were prisoners and could be counted accurately, 7,300 of them were held in

captivity at one time; but, owing to escapes and additional surrenders, the number varied. All were not captured by Carson. Perhaps the most accurate census was taken in 1869, when the Government called them to receive a gift of 20,000 sheep and 2,000 goats. The Indians were put in a large corral and counted as they went in; only a few herders were absent. The result showed that there were less than 9,000, making due allowance for absentees. According to the census of 1890, which was taken on a faulty system, the tribe numbered 17,204. The census of 1900 places the population at more than 20,000, and in 1906 they were roughly estimated by the Indian Office to number 28,500.

According to the best recorded version of their origin legend, the first or nuclear clan of the Navaho was created by the gods in Arizona or Utah about five hundred years ago. People had lived on the earth before this, but most of them had been destroyed by giants or demons. When, the myth says, the gods created the first pair of this clan, it is equivalent to saying that they knew not whence they came and had no antecedent tradition of themselves. It is thus with many other Navaho clans. The story gives the impression that these Indians wandered into New Mexico and Arizona in small groups, probably in single families. In the course of time other groups joined them until, in the 17th century, they felt strong enough to go to war. Some of the accessions were evidently of Athapascan origin, as are most of the tribe, but others were derived from different stocks, including Keresan, Shoshonean, Tanoan, Yuman and

Aryan, consequently, the Navaho are a very composite people. A notable accession was made to their numbers, probably in the 16th century, when the Thkha-paha-dinnay joined them. These were a people of another linguistic stock—Hodge says “doubtless Tanoan”—for they wrought a change in the Navaho language. A later very numerous accession of several clans came from the Pacific coast; these were Athapascan. Some of the various clans joined the Navaho willingly, others were the descendants of captives. Hodge has shown that this Navaho origin legend, omitting a few obviously mythic elements, can be substantiated by recorded history, but he places the beginning at less than five hundred years.

The Navaho are classed as belonging to the widespread Athapascan linguistic family, and a vocabulary of their language shows that the majority of their words have counterparts in dialects of Alaska, British America, and California. The grammatical structure is like that of Athapascan tongues in general, but many words have been inherited from other sources. The grammar is intricate and the vocabulary copious, abounding especially in local names.

The appearance of the Navaho strengthens the traditional evidence of their very composite origin. It is impossible to describe a prevailing type; they vary in size from stalwart men of six feet or more to some who are diminutive in stature. In features they vary from the strong faces with aquiline noses and prominent chins common with the Dakota and other northern tribes to the subdued features of the

Pueblos. Their faces are a little more hirsute than those of Indians farther east. Many have occiputs so flattened that the skulls are brachycephalic or hyperbrachycephalic, a feature resulting from the hard cradle board on which the head rests in infancy. According to Hrdlicka they approach the Pueblos physically much more closely than the Apache, notwithstanding their linguistic connection with the latter. In general their faces are intelligent and pleasing. They are celebrated for intelligence and good order. There is nothing somber or stoic in their character. Among themselves they are merry and jovial, much given to jest and banter. They are very industrious, and the proudest among them scorn no remunerative labor. They do not bear pain with the fortitude displayed among the militant forces of the north, nor do they inflict upon themselves equal tortures. They are, on the whole, a progressive people. Descent is in the female line; a man belongs to the clan of his mother, and when he marries must take a woman of some other clan. The social position of the women is high, and their influence great. They often possess much property in their own right, which marriage does not alienate from them.

The ordinary Navaho dwelling, or hogan, is a very simple structure, although erected with much ceremony. It is usually conical in form, built of sticks set on end, covered with branches, grass and earth, and often so low that a man of ordinary stature cannot stand erect in it. One must stoop to enter the doorway, which is usually provided with a short passage or storm

door. There is no chimney; a hole in the apex lets out the smoke. Some hogans are rude, polygonal structures of logs laid horizontally; others are partly of stone. In summer, "lean-to" sheds and small inclosures of branches are often used for habitations. Sweat houses are small, conical hogans without the hole in the apex, for fires are not lighted in them; the temperature is increased by means of stones heated in fires outside. Medicine lodges, when built in localities where trees of sufficient size grow, are conical structures like the ordinary hogans, but much larger. When built in regions of low-sized trees, they have flat roofs. Of late, substantial stone structures, with doors, windows, and chimneys are replacing the rude hogans. One reason they built such houses is that custom and superstition constrained them to destroy or desert a house in which death had occurred. Such a place was called *chindi-hogan*, meaning "devil-house." Those who now occupy good, stone houses, carry out the dying and let them expire outside, thus saving their dwellings, and indeed the same custom is sometimes practiced in connection with the hogan. No people have greater dread of ghosts and mortuary remains.

The most important art of the Navaho is that of weaving. They are especially celebrated for their blankets, which are in high demand among the white people on account of their beauty and utility; but they also weave belts, garters, and saddle girths—all with rude, simple looms. Their legends declare that in the early days they knew not the art of weaving by means of a loom.

The use of the loom was probably taught to them by the Pueblo women who were incorporated into the tribe. They dressed in skins and rude mats constructed by hand, of cedar bark and other vegetal fibers. The few basket makers among them are said to be Ute or Paiute girls, or their descendants, and these do not do much work. What they make, though of excellent quality, is confined almost exclusively to two forms required for ceremonial purposes. The Navaho make very little pottery, and this of a very ordinary variety, being designed merely for cooking purposes; but formerly they made a fine red ware decorated in black with characteristic designs. They grind corn and other grains by hand on the metate. For ceremonial purposes they still bake food in the ground and in other aboriginal ways. For many years they have had among them silversmiths who fabricate handsome ornaments with very rude appliances, and who undoubtedly learned their art from the Mexicans, adapting it to their own environment. Of late years many of those who have been taught in training schools have learned civilized trades, and civilized methods of cooking.

By treaty of Canyon de Chelly, Arizona, September 9th, 1849, the Navaho acknowledged the sovereignty of the United States. By treaty of Fort Sumner, New Mexico, June 1st, 1868, a reservation was set apart for them in Arizona and New Mexico, and they ceded to the United States their claim to other lands. Their reservation has been modified by subsequent Executive orders.

In reference to the religion of the Navahos, I quote from "A Little History of the Navajos," by Oscar H. Lipps, 1909:

"Navajo mythology is replete with legends handed down from father to son telling the origin of every good and evil thing known to his simple life. While he does not contemplate a First Great Cause or its attendant effect, yet his legends contain the story of the creation of his present world—the sun, moon, stars, sky, rivers, mountains, cliffs and canyons. He has a legend of a flood which destroyed all the wicked people. There is also the Wind god, Rain god, War god, etc., to whom he attributes omnipotent powers.

"While the Navajo has produced no literature and has no great epics or pyrics, still he has created elaborate dramas. All of his dreams are founded on myths. Many of these myths are very long so that perhaps few Navajos know thoroughly more than two or three of the great myths. Like the myths of most all other people, they may be either explanatory, such as attempts to explain the mysteries of existence and universal life; aesthetic, those designed to elicit emotion and give pleasure; or the romantic myth, which displays the character of some favorite hero. In Navajo mythology may be found all of these classes of myths."

I insert a few of these myths and legends, taken from recognized authorities:

CREATION OF THE FIRST MAN AND WOMAN.

(By Dr. Matthews.)

“The gods laid a buckskin on the ground with the head to the west; on this they placed two ears of corn, one yellow, one white, with their tips to the east; and over the corn they spread another buckskin with its head to the east; under the white ear they put the feather of a white eagle, under the yellow ear the feather of a yellow eagle. Then the white wind blew from the east and the yellow wind blew from the west, between the skins. While the wind was blowing, eight of the Mirage people came and walked around the objects on the ground four times, and as they walked the eagle feathers, whose tips protruded from between the buckskins, were seen to move. When the Mirage people had finished their walk, the upper buckskin was lifted,—the ears of corn had disappeared; a man and a woman lay there in their stead. The white ear of corn had been changed into a man, the yellow ear into a woman. The pair thus created were First Man and First Woman.”

MYTH OF THE OLD MAN AND WOMAN OF THE FIRST WORLD.

(By Stevenson.)

“In the lower world four gods were created by Etseastin and Etseasun. These gods were so annoyed by the ants that they said: ‘Let us go to the four points of the World.’ A spring was found at each of the cardinal points, and each god took possession of a spring, which he jealously guarded.

“Etseastin and Etseasun were jealous because they had no water, and they needed some to produce nourishment. The old man finally obtained a little water from each of the gods and planted it, and from it he raised a spring such as the gods had. From this spring came corn and other vegetation. Etseastin and Etseasun sat on opposite sides of the spring facing each other, and sang and prayed and talked to somebody about themselves, and thus they originated worship. One day the old man saw some kind of fruit in the middle of the spring. He tried to reach it but he could not, and asked the spider woman, (a member of his family), to get it for him. She spun a web across the water and by its use procured the fruit, which proved to be a large white shell, quite as large as a Tusayan basket. The following day Etseastin discovered another kind of fruit in the spring, which the spider woman also brought him; this fruit was the turquoise. The third day still another kind of fruit was discovered by him and obtained by the spider woman; this was the abalone shell. The fourth day produced the black stone bead, which was also procured.

“After ascending into the upper world Etseastin visited the four corners to see what he could find. (They had brought a bit of everything from the lower world with them.) From the east he brought eagle feathers; from the south feathers from the blue jay; in the west he found hawk feathers, and in the north speckled night-bird (whippoorwill) feathers. Etseastin and Etseasun carried these to a spring, placing them towards the cardinal points. The eagle plumes

were laid to the east and near by them white corn and white shell; the blue feathers were laid to the south with blue corn and turquoise; the hawk feathers were laid to the west with yellow corn and abalone shell; and to the north were laid the whippoorwill feathers with black beads and corn of all the several colors. The old man and woman sang and prayed as they had done at the spring in the lower world. They prayed to the east and the white wolf was created; to the south, and the otter appeared; to the west, and the mountain lion came; and to the north, the beaver. Etseastin made these animals rulers over the several points from which they came.

“When the white of daylight met the yellow of sunset in midheavens, they embraced, and white gave birth to the coyote; yellow to the yellow fox. Blue of the south and black of the north similarly met, giving birth, blue to blue fox, and black to badger.

“Blue and yellow foxes were given to the Pueblos; coyote and badgers remain with the Navajo; but Great Wolf is ruler over them all. Great Wolf was the chief who counselled separation of the sexes.”

THE CREATION OF THE SUN.

(By Stevenson.)

“The first three worlds were neither good nor healthful. They moved all the time and made the people dizzy. Upon ascending into this world the Navajos found only darkness and they said, ‘We must have light.’

“In the Ure mountains lived two women, Ahsonnutli, the turquoise hermaphrodite, and Yolaikaiason, the white shell woman. These two women were sent for by the Navajo, who told them they wished light. The Navajo had already partially separated light into its several colors. Next to the floor was white, indicating dawn, upon the white, blue was spread for morning, and on the blue, yellow for sunset, and next was black, representing night. They had prayed long and continuously over these, but their prayers had availed nothing. The two women on arriving told the people to have patience and their prayers would eventually be answered.

“Night had a familiar, who was always at his ear. This person said, ‘send for the youth at the great falls.’ Night sent as his messenger a shooting star. The youth soon appeared and said: ‘Ahsonnutli, the hermaphrodite, had white beads in her right breast, and turquoise in her left. We will tell her to lay them on darkness and see what she can do with her prayers.’ This she did. The youth from the great falls said to Ahsonnutli, ‘You have carried the white shell beads and turquoise a long time; you should know what to say.’ Then with a crystal dipped in pollen she marked eyes and mouth on the turquoise and on the white-shell beads, and forming a circle around these with the crystal, she produced a slight light from the white shell bead, and a greater light from the turquoise, but the light was insufficient.

“Twelve men lived at each of the cardinal points. The forty-eight men were sent for.

After their arrival Ahsonnutli sang a song, the men sitting opposite to her, yet even with their presence the song failed to secure the needed light. Two eagle plumes were placed upon each cheek of the turquoise and two upon the cheeks of the white-shell beads and one at each of the cardinal points. The twelve men of the east placed twelve white-shell beads at that point. Then with the crystal dipped in corn pollen they made a circle embracing the whole. The wish still remained unrealized. Then Ahsonnutli held the crystal over the turquoise face, whereupon it lighted into a blaze. The people retreated far back on account of the great heat, which continued increasing. The men from the four points found the heat so intense that they arose, but they could hardly stand, as the heavens were so close to them. They looked up and saw two rainbows, one across the other, from east to west, and from north to south. The heads and feet of the rainbows almost touched the men's heads. The men tried to raise the great light but each time they failed. Finally a man and woman appeared, whence they knew not. The man's name was Atseatsine and the woman's name was Atseatsan. They were asked, 'How can this sun be got up?' They replied, 'We know; we heard the people down here trying to raise it, and this is why we came.' 'Chanteen' (sun's rays), exclaimed the man, 'I have the chanteen; I have a crystal from which I can light the chanteen, and I have the rainbow; with these three I can raise the sun.' The people said, 'Go ahead and raise it.' When

he had elevated the sun a short distance it tipped a little and burned vegetation and scorched the people, for it was still too near. Then the people said to Atseatsine and Atseatsan, 'Raise the sun higher,' and they continued to elevate it, and yet it continued to burn everything. They were then called upon to 'lift it higher still, as high as possible,' but after a certain height was reached their power failed; it would go no farther.

"The couple then made four poles, two of turquoise and two of white-shell beads, and each was put under the sun, and with these poles the twelve men at each of the cardinal points raised it. They could not get it high enough to prevent the people and grass from burning. The people then said, 'Let us stretch the world'; so the twelve men at each point expanded the world. The sun continued to rise as the world expanded, and began to shine with less heat, but when it reached the meridian the heat became great and the people suffered much. They crawled everywhere to find shade. Then the voice of Darkness went four times around the world telling the men at the cardinal points to go on expanding the world. 'I want all this suffering stopped,' said Darkness; 'the people are suffering and all is burning; you must continue stretching.' And the men blew and stretched, and after a time they saw the sun rise beautifully, and when the sun again reached the meridian it was only tropical. It was then just right, and as far as the eye could reach, the earth was encircled, first with the white dawn of day, then with the blue of early morning, and

all things were perfect. And Ahsonnutli commanded the twelve men to go to the east, south, west and north, to hold up the heavens, which office they are supposed to perform to this day."

In "An Ethnologic Dictionary of the Navaho Language," published by The Franciscan Fathers in 1910, appears the following in regard to the religion, legends, etc., of the Navahos:

"The elaborate system of religious worship among the Navaho lets them appear as a very religious people. Their anthropomorphous deities are numerous and strikingly democratic, each excelling in his peculiar sphere of independent activity and power. They are described as kind, hospitable, and industrious; on the other hand as fraudulent, treacherous, unmerciful, and, in general, subject to passion and human weaknesses. Their lives, to a great extent, are reflected in the social condition of the Navaho as, for instance, in the subordination to local headmen, in the manner of farming, hunting, ceremony, etc., all of which find an explanation in previous occurrences in the lives of the holy ones. This is especially true of the ceremonies or chants, most of which have been established by the diyíni, or Holy ones, for removing evil.

"The existence of evil is attributed to the wrath of the dináéeé, or Peoples, such as the Animals, Winds, Lightnings, etc. Much evil, disease, and bodily injury is due also to secret agents of evil, in consequence of which the belief in witchcraft, spells, dreams and *shooting of evil* is widely spread. Accordingly, too, of the

two forms of worship, one against evil, the other for blessing, the former is presumably in greater demand, but is subordinate to, and always accompanied by, the latter.

“The idea of a creator of all things is unknown to the Navaho, as also that of heaven or hell. The belief in a life hereafter, exists, however, and is a life of happiness with the peoples of the lower worlds among whom the deceased are numbered. The deceased, in turn, may injure the living.

“The average Navaho is loath to study the intricate fabric of his religion and knows little of it beyond ceremonial performance. The singer or shaman, usually a man of excellent memory, is entrusted with whatever pertains to subjects of worship, though probably no single one is versed in all of its branches. Moreover, the knowledge of the legend which attaches to every chant is not a material requisite for properly conducting a ceremony, though the legend furnishes the clue for corrections.

“The following synopsis, taken from unpublished legends in our possession, presents the most salient features of Navaho worship, together with other subjects of a religious character:

“THE LOWER WORLDS.

“The legends speak of twelve lower worlds, the homes of various Peoples. These worlds were small in size and are referred to as chambers, which are numbered as the people pass through and stand on the several vaults. Their speech in the several worlds is recorded also

from one to twelve, the roofs or vaults of the twelve worlds being the speeches, and the twelfth speech being the one we now occupy.

“Furthermore, these twelve worlds are subdivided into three divisions of four, the first four being referred to as the dark world, the subsequent four as the red world, and the upper four as the blue world. Some of the chant legends begin with events in one of these three groups of worlds. In this manner some speak of five, others of eight worlds, etc.

THE PEOPLES OF THE DARK WORLD.

“The above mentioned worlds are not spoken of as having been created, but as already existing. The first world is inhabited by the Ant People, who are subordinate to chiefs or spokesmen in the east, south, west and north. In the second world they find the Locust Man and Woman. The third world, being uninhabited, all of these peoples travel to the fourth world, where the following persons are found: First Man; First Woman; the First Made; Second Made; First Boy; First Girl, and the First Angry, or Coyote. First Man and his eight companions are the first witches, and the cause of sickness and fatal diseases. He who originated with the earth, is applied to First Man. The name corresponds with the sacred name of the kit-fox.

THE PEOPLES OF THE RED WORLD.

“The Peoples of the four preceding worlds ascend to the fifth world, where they are joined by the Grub Man and Woman. The sixth world

is uninhabited. The seventh world they found inhabited by the Cat People. They also met the Spider Man and Woman. The Cat People were evil shooters, (witches), who filled the bodies of their neighbors with evil shooting. First Man removes this power from them, and makes it his own property.

“The eighth world is the home of the Salt Man and Salt Woman, and also of the Firegod. (In the legend of witchcraft the latter is introduced with First Man and his companions in the fourth world.) The Ant People, of whom mention was made first, also find another colony of Ant People with whom they immediately associate. The Snake People are also introduced here, together with the Yucca People, and Cactus People, the Big Fly, a beautiful bird (Owl), and the Kit-fox. First Man erects the first hogan here, the type for the present hogan. He then displays all the material for the future sacred mountains, for the dawn, the sky-blue, the twilight and darkness, the future winds, rains, lightnings, and so on. To each and every one he presents some of his evil power, so that all are possessed of witchcraft. But he also designates various herbs as a remedy for all evils, poisons and diseases, which he has distributed, and designates the prayersticks and sacrifices necessary to remove them. All of the above mentioned peoples, therefore, require a sacrifice.

THE PEOPLE OF THE BLUE WORLD.

“When First Man and his now numerous companions entered the ninth world, they found

it in possession of the very small Yellow Ants, who were in communication with the small Black Ants of the tenth world. By fraudulent means First Man and the Salt Man deprive them of their various juices or grease, their only possession and sustenance.

THE ELEVENTH WORLD.

“The place of emergence in the eleventh world is called Whitish Earth. The peoples of this world are very numerous, counting among their numbers a group of Cat People, the Bear and Deer Families, Foxes, Badgers, Skunks, Birds, Fishes, and finally Water Monsters. The people of the land are subordinate to the Big Wolf chiefs in the east and west, while the Wildcat chiefs are spokesmen in the northern and southern villages. These direct their subordinates in farming and the chase. The domestic labors and functions are assigned to the female portion, and all spare time is devoted to various sports, as the bouncing stick game, dice, hoop and pole, football, etc.

“This happy and innocent life undergoes a change when First Man introduces generation, which until then had been unknown to these peoples. An altercation between the chief of the east, Big Wolf and his wife, over the neglect of her duties, is the cause of the separation of all men from the women. Accordingly, at the place where the waters flow in various directions, the men cross to the opposite shore in boats.

“The men now set about their duties of farming and hunting. The domestic duties of cook-

ing and grinding corn are supervised by one of their number, an hermaphrodite. The ceremonial method of planting is observed here for the first time. Thus they had the circle, the square, the border, and additional forms. Hunting, too, is accompanied by various ceremonial observances. Venereal excess is punished instantly in mysterious ways, though it is always removed by the power of some ceremony. Respect for these is also drastically inculcated by making an example of a stray coyote.

“The women neglect their duties, while the men are thrifty. Their passions wax strong, and they become guilty of many immoralities. In seeking suicide, many drown themselves without having the hope of resuscitation by ceremony. From want and starvation they are finally driven to plead for mercy, after a period of about nine seasons of separation.

“The reunion is the occasion for a ceremony of purification, including sweat baths. The routine of labor is again harmoniously followed out as before the separation, the women assisting their husbands in planting and harvesting. Incest is pointed out as the cause of mental derangement. Witchcraft is deftly punished by First Man, and checked in this manner. Diseases of various kinds, such as blood-spitting, etc., are cured by the rites. Dreams are invariably considered as portending evil. Presently, too, it occurred that the Holy Girl, a virgin, who has been impregnated by some unknown stranger, gave birth to a shapeless mass, a gourd, from which sprang two male children.

These gourd children rapidly attain maturity and develop a love for retirement and roaming.

THE EMERGENCE FROM THE LOWER WORLDS.

“The coyote of the west, who joined the people below, was an inquisitive fellow. It happened that one of the children of the Water Ox was discovered one day floating on the waters near their camp. The Coyote unobservedly took possession of it, hiding it in his garments. Presently the waters from all directions threatened the People with destruction, which is averted by First Man, who hurriedly created four mountains for them, which he bids them ascend. The Turkey is charged with checking the rise of the waters, which he does by placing his tail in them. But when the waters had risen to the summit of these mountains, the Gourd children were asked to assist. (They had entered the camp shortly before the flood, each carrying a reed in his hand, one taken from the west, the other from the east.) The elder of the two boys then placed his reed on the summit of the mountains, and when the People entered, the twelve joints of the reed increased in size as they ascended, allowing them to gain a considerable height. The waters, however, still continued to pursue them, so that the reed of the younger brother was placed just over the other. But when, after travelling through the twelve joints of this reed also, the waters continued to rise, their suspicions are finally turned toward the indifferent Coyote. He is searched by the Locust, and the discovered

child is replaced on the turbulent waters, which immediately become stationary. The hard roof or vault which they had reached is successfully pierced by the Wolf, the Bear, the Badger, and finally by the Locust, who is then sent to investigate this upper world.

“Here the Locust encounters a monster from the east who challenges him to pierce his mouth and rear with arrows. The Locust, however, pierces his sides, afterwards removing his vitals, and obtains possession of the land. He is forced, in turn, to meet a similar challenge from monsters in the south, west and north, whom he defrauds in a like manner.

“Upon his return to his companions they dispatch Hunch-Eye, and the Bighorn, to remove the waters and make the earth inhabitable. The former discharges zigzag lightnings east and west, the latter straight lightnings north and south. The ensuing rush and uproar of waters force them to a hasty retreat into the opening, which is covered by the webs of the Spider Man and Woman. And when the tumult has finally subsided, the Wind People are dispatched to dry up the surface of the earth. Thereupon, the exit is made by means of ladders which had been made by First Man for the occasion. The emergence is called moving upward.

THE TWELFTH OR PRESENT WORLD.

“The earth was small in size, and here and there small bodies of water were observed. Some of the people camped at the shores or banks of these lakes, and were known as ‘the

people at the edge of the water'; others made huts of mud, and were known as mud people; others camped below a ledge of rock, and so on, each being designated by a peculiarity of this kind. And when it developed that one of their number was missing, a search was made for him. He was finally located in the place of emergence, but refused to leave, saying that the future people of the earth would return there. Therefore, the people of this earth return to the place of emergence after death. The person remaining there sallies forth at times to collect food and pieces of broken pottery which have been left at the habitat of the deceased, for he promised his companion to do this.

THE CREATION OF THE VISIBLE WORLD.

“The events after the emergence, as embodied in the legends, are supposed to have happened in the holy way, or to be holy events. The Holy People then decided to make the earth a suitable dwelling for its future inhabitants. Accordingly, after First Man had built the hogan, he created the sky, earth, sun and moon. As a material he used various precious stones, giving to each the shape of man, and breathed the spirit of life into them. He also created summer and winter, which he assigned to the earth and sky respectively.

CREATION OF THE STARS.

“The Firegod placed the various constellations in their respective positions. He is also accredited with blowing the stars of the milky

way across the sky. Such other stars as he wished to keep in reserve were scattered by the Coyote over the heavens. The Navaho, therefore, have no names for many constellations. The Coyote planted but one star permanently in the heavens, which is, therefore, called a 'coyote's star.'

VEGETABLE LIFE.

"The sacred mountains had been given their positions by First Man when he invited the various Peoples to contribute to the completion and beauty of the earth. Accordingly, the various animals planted the seeds of trees, shrubs, plants and grasses, which they had brought with them from the lower worlds. Thereupon, First Man breathed upon them so that they, too, might see and live. The clouds, winds and thunder were placed in the sky so that moisture might be supplied and vegetation secured.

THE BEARERS OF THE SUN AND MOON.

"When First Man had made all things for the earth and sky, and given them stability, he selected the Gourd children, of whom mention was made above, to carry the sun and the moon. These he placed on their left shoulders, leaving their right hand free to enable them to eat when travelling. Thirty-two trails were assigned to the sun for his daily travels. To compensate themselves, both the sun and the moon carriers stipulated one human life for every journey as their pay.

"First Man also placed pillars in the east, south, west, north and center of the earth, rest-

ing the sky upon them, and they are known as the pillars of the earth and sky.

“He then blew the sun and the moon beyond the horizon; and breathing over the earth and sky, he caused them to expand; and breathing the dawn toward the east, the sun rose there; wherefore, the dawn is always seen in the east. Since the earth was small, however, the heat of the sun at its zenith became unbearable. After four unsuccessful trials the present dimensions of the earth and the distance of the sun were retained.

THE SEX OF THE PEOPLES.

“The various Peoples of the lower worlds are considered male and female. The sun and moon are both male, as also the sky, (the Sky Man). The earth is feminine, (the Earth Woman). The earth may also be considered as mother of all, insomuch as all peoples proceeded from it, and planted the various seeds there. The Earth Woman, however, as wife of the Sky Man, is located in the blue world.

“Sex is also assigned to the dawn, the Dawn Man and Woman, (east) also to the Southern Blue, the Azure Man and Woman, (south); and to the twilight, Twilight Man and Woman, (west); and to darkness, Darkness Man and Woman (north).

THE CHANGING WOMAN.

“The Changing Woman, a goddess, is held in universal esteem by the Navaho. She is not tainted with crime, though by mistake this is done in some legends.

“The Dawn Man, and the Darkness Woman, gave birth to a daughter, which was found and carried home by First Man. When the girl was of fair growth she was found to be very beautiful and of good sense, and when her foster parents called to her in jest, calling her by the equivalent for ‘changed into a woman,’ she readily answered the call, and she was, thereafter, called the Changing Woman.

“At the age of nubility a ceremony was performed for her, and her nuptials with the sun were then celebrated. (This ceremony of nubility is, today, celebrated with such alterations as were decided upon on that occasion.) Benediction songs alone were used, and the songs of other chants barred. (The vigil which must accompany every ceremony in use by the Navaho, consists of prayers and songs of benedictions.)

“The society of the First Man was ever a burden to her, so that soon after this ceremony she left him and traveled to the west. Here, the holy people of the cardinal points, (Dawn Man and Woman, etc.), had prepared a house for her, which in every respect was like to that of the sun in the east. And when she visited the various compartments in the east, south, west and north, she reappeared dressed in the colors of these directions. And returning again from the eastern compartment she reappeared dressed in white-shell, wherefore she is also called the white-shell woman. As the wife of the sun, then, the white-shell woman is also called Sun Woman, and the sun, her husband,

the Sun Man, by whom she has two children, a boy and a girl.

THE CREATION OF MAN.

“The creation of the various people on the earth is attributed to the Sun Woman, and took place at her dwelling in the west. The Navaho clans were created from parts of her body. With the skin which she removed from her breast she formed one clan; from the skin of her back she formed another clan, and removing a particle of skin from below her right arm, she made still another clan, and from a particle of skin below her left arm, still another clan. To each of these particles of skin she added some of the skin taken from her hands, making of each the image of a man, and quickening it by chanting, and when they spoke, they spoke the language of the Sun. The animals, such as horses, burros, sheep and cows, which she made for them, were given to the Navaho.

“She also created the Pueblos, the Mexicans and the Americans, as also their domestic animals, but dispatched them all across the oceans—for when they spoke they had a different language.

“She was extremely kind to her children, promised them variegated corn, seeds and plants of all kinds, medicines in case of sickness, precious stones, and her protection in general. Therefore, all good things, the mild rains, the growth of the corn, etc., all are due to her beneficent influence, and come from the west. Finally she presented each with a pet, a bear,

wildcat, bullsnake, and porcupine, for their journey to their present habitat.

“They arrived on the summit of the San Francisco Mountains, accompanied by certain genii, who deprived them of the valued treasures given them by the Sun Woman. They made the first sacrifice of precious stones on that summit. They then continued their journey, visited the various sacred places, and affiliated new members to their tribe, until finally they lived in perfect harmony with the Pueblos. The traces of this early history are to be found in the numerous ruins of the Navaho country.”

CHAPTER IV.

THE NAVAHO (Continued).

THEORY OF ORIGIN OF MAN — MAN-EATERS OR MONSTERS — SLAYERS OF THE ENEMIES OR MONSTERS — WOMAN WHO BECOMES A BEAR — THE FLOOD — THE CHANTS — THE WAR DANCE — THE GIRLS' DANCE — BLACKENING OF THE PATIENT — PUBLIC EXHIBITIONS OR DANCES — MOUNTAIN CHANT — ORIGIN OF — FIRE PLAY.

William E. Curtis, in "Children of the Sun," 1883, tells of the Navaho theory of the origin of man, as follows:

"The Navajos, a mighty tribe which inhabits the country between the Zunis and Moquis, and around them both, have their own novel theory of the origin of man. It goes that in the beginning all men lived in the center of the earth. One day a Navajo accidentally touched the top of the cave and heard a hollow sound, which awakened their curiosity and tempted them to dig through the ground. After digging some distance they found they were nearing the top, and they sent a raccoon up as a pioneer. He failed to make any progress, and, coming down discouraged, an earth worm was put in his place. He bored a hole through the earth into the air, and sat down to rest awhile, when he discovered four great swans at the four cardinal points, each bearing an arrow under its wing. The swan from the north first rushed upon him, and

having thrust his arrow through the body of the worm, retired. This was repeated by the other three. The worm being frightened, went back into his hole with the arrows still through his body. This made the hole large enough for the raccoon to climb up, and after him followed the men. At that time there was no heaven, neither were there sun, moon nor stars. It was determined that these were essential to the comfort and convenience of the Navajos, so a council of old and wise men was called to manufacture them. When the sun was finished it was placed in position on the top of a rock, and the priests puffed smoke in its face. It commenced to rise, and they kept blowing until it reached its present position."

Continuing from "An Ethnologic Dictionary of the Navaho Language":

THE MAN-EATERS OR MONSTERS.

"The manner in which the sun and moon-bearers carry out their threat of taking a human life on every journey of theirs is shown by the introduction of man-eating monsters. Similar monsters are said to exist in the Pueblo legends, since they flourished when both tribes were united.

"The big yei, was the son of the Sun. He slew his victims with various knives, which he thrust at them. The young of the water monster is described as a plump, but fleet, quadruped, having two horns on its snout. The monster crane, which dwelt on the cliffs of the winged rock, or Shiprock, was made by the Sun from a white eagle and white thunder. The

wandering stone was an offspring of one of the water monsters of the lower world. The three last mentioned monsters were the pets of the sun, who lowered them, together with his son on the summit of Mount Taylor. The son of the Sun made this his abode, while the others sought another vantage ground.

“The pricking vagina was formed by the sun and moon out of the marrow of human bones. She is the parent of the following monsters, giving birth to them by coition with various animate and inanimate objects: The one who kicks from the cliff, and the greyish giant, she conceived by a heap of stones. Those who killed by the charm of their eyes, she conceived by the big dark star. The overwhelming vagina, who crushed their victims with this organ, she conceived of the cane cactus. The cliffs which crushed together, she bore by combined dark boulders. The tracking bear, was her offspring by the mountain. In a similar manner she brought forth: The twelve antelopes, by plants; the slicing reeds, by reeds; the impassable crevice, by fireclay; the whirlwind of sand by the rainbow; and, finally, the impassable snake.

“As the names imply, most of these monsters pursued their victims to death; all, however, were bent on the destruction of mankind to gratify the sun and the moon.

“In addition, many evils are personified, as: Starvation, hunger, poverty, lousiness, filthiness, (some mention cleanliness as a necessity); old age, decrepitude; sleepiness; drowsiness; the big gray god, and the beetle; the water ox and the water horse.

“The monsters usually figure in witchcraft, and are native enemies in distinction from foreign or human enemies.

THE SLAYERS OF THE ENEMIES OR MONSTERS.

“The mother of the Slayers of Enemies is the child of the Sky and Earth. The nubile ceremony was not performed over her. She was impregnated, however, by the adulterous Sun, and also conceived of the trickling water of a fall. She gave birth to two children, the child of the Sun being called the Slayer of the Giants (monsters), while the other was called the Child of Water. When they discovered their descent in early youth, the children journeyed to the sun in order to enlist the aid of their father in ridding the earth of its monsters. Though the petition included his own offspring, the Big yei, the Sun granted it. In turn Slayer of Enemies slays all the monsters, and thus obtained his name.

“Both divinities occur in many of the legends. The Slayer of monsters is invoked as ‘the one who cuts.’ The Water Child is invoked as ‘he who renews everything,’ or, ‘he who is versed in all things.’

THE WOMAN WHO BECOMES A BEAR.

“The holy girl previously referred to, and described as the mother of the bearers of the sun and moon, is again introduced as the tingling maiden, or the maiden who makes a noise. Her brothers, twelve in number, are great hunters. Eventually she married the coyote, who, in turn,

is slain by some of the neighbors. The coyote had taught her how she might change her form into that of a bear, and in this disguise she slays her brothers, with the exception of the youngest, who slays her. The members of her body, which he scatters in the four directions, are changed into bears of various kinds.

THE FLOOD.

“A flood, destroying all the animals and inhabitants of the earth, is attributed to the sun. The Slayer of the Monsters and his brother, again journey to the sun in quest of riches which their father had promised. He grants them on condition that they slay all the inhabitants on the earth for him. Which condition they finally agree to. The sun then causes it to hail and rain for twelve days and nights, so that the waters covered the highest peaks. The Holy People, however, had hurriedly carried many of the inhabitants of the earth to a place of safety, and their descendants now people the earth. The waters were removed by the heat of the sun, but the traces of that flood are yet visible throughout the Navaho country.

THE CHANTS.

“The origin of Navaho chants is more or less a subject of conjecture and uncertainty, though the native theory is by no means favorable to their foreign origin. But leaving the question of origin aside, the subject of Navaho chants is, we believe, sufficiently intricate and varied to be of absorbing interest to the lover of folklore, as it is practically virgin soil, offering unlimited

possibilities. Wonderful results have indeed been achieved by such eminent students as Dr. W. Matthews, U. S. A., and A. M. Stephen, whose published and unpublished works have been of valued assistance. Yet a glance at the subjoined list of chants should suggest that comparatively little has as yet been achieved by way of offering a comprehensive study of Navaho mythology which, in reality, forms the basis and ritual for the chants, since the origin and motive of each chant is based upon its own peculiar legend. And it must be a cause for regret that very few of the singers now living in the tribe are conversant with the chant legends, and, as a matter of record, are very indifferent to acquire such information. In consequence, many of the chants are becoming extinct, and the singers conversant with legends, songs and prayers are fast disappearing without a possibility of filling such vacancies. It is also well established that much singing and exorcising are continuously practiced by a class of inferior and ignorant apprentices, whom the Navaho designate as azaoniligi, who offer a mouthful, implying that they make a few prayersticks accompanied by a song or two. Then, too, much of this material is subject for dispute, especially among that set of singers who fabricate legends to suit their own pretensions. Hence, the extinction of the existing and more difficult chants is conceded as inevitable by the remnant of conservative and studious members of the chant lodges, for want of proper pupils. Efforts are consequently being made to obtain a complete account of the various legends with a view of supplementing those already existing,

such as the night and mountain chants, by Dr. Matthews.

“The various chants may properly be divided into such as do not deal directly with the yei, or Gods, and such as originated with and from the Gods.

“Among the first class, or earlier chants, the ‘moving upward,’ forms the basis for the others, as its beginning is with the lower worlds, continuing with the emergence from them up to the time of the creation and dispersion of the Gods. The order of the chants would be about as follows:

“The ‘moving upward,’ a chant which in its various forms is still largely in demand. It is often designated as the ceremony for dispelling witchcraft.

“The chant ‘for dispelling foreign enemies,’ more popularly known as ‘the war dance.’

“The rite of the godmen, which was extensively in demand on raids and in war, though at present rarely in use.

“The rite for dispelling monsters. This is also referred to as ‘the blackening against witches or native enemies,’ in distinction to ‘the blackening against foreign enemies,’ as the Utes, Comanches, Americans, and the like. The two are war dances, though ‘the blackening against foreign enemies,’ is ordinarily meant when speaking of a war dance. As both are branches of the ‘moving upward,’ and the monsters figure largely in this rite, the designation ‘native enemies,’ is not far fetched.

“The ‘renewal’ and ‘rite of benediction,’ is essential to every Navaho chant. Accordingly,

the nine night ceremonies set one night aside for this blessing, which is referred to as the vigil, while the five and one night ceremonies subsequently require a special set of songs for their completion. Outside of its connection with the chants, it appears as a one night ceremony of blessing upon the hogan, the members of the family, their chattel and real estate, their crops and occupations, such as weaving and singing, their propensities to greed, at the nubile ceremony, or the birth of a child, the dedication of a new set of masks, for the purification of the ceremonial paraphernalia, in fact, for almost any phase of domestic life.

“The rite for dispelling the darts of the males, such as lightning, reptiles, and the like.

“The ‘owl chant,’ which is not in vogue.

“The ‘hail chant,’ is also extinct.

“The ‘big star chant,’ is still in vogue.

“The Navaho ‘wind chant,’ is much in use. The winds are personified and injurious.

“The ‘coyote chant,’ is disappearing. The rite for the removal of mania and prostitution, which is part of it, is still in vogue.

“The ‘feather chant,’ is sometimes in demand. The requisites, however, in the shape of numerous baskets, buckskins, and the like treasure, as well as the great amount of labor entailed in the preparation of numerous prayersticks, do not add to its popularity.

“The ‘water chant,’ is not mentioned frequently.

“The ‘corral rite,’ for corralling antelope and deer, was largely in use at the chase at large, which has subsided at present.

“The female branch of the ‘lightning chant,’ is still in vogue.

“The rite for trapping eagle, the ‘Eagle or bead chant,’ is also in demand.

“The other chants, which begin after those just mentioned (or, rather, after the emergence), are usually designated as ‘the happenings of the Holy Ones,’ as they relate largely to the yei, or Gods.

“The ‘branch mountain chant of the maiden becoming a bear,’ (the mountain chant of Dr. Matthews). This, with the chant of beauty (relating the metamorphoses of the bear and copperhead, by which they inveigle two beautiful maidens into marriage with them), are designated as chants of the same legendary branch, which finally meet again.

“The ‘night chant branch.’

“The ‘branch of the claw dance.’

“The ‘feather shaft dance,’ which is often designated as the ‘knife chant,’ or ‘life chant.’

“The ‘branch of the mountain chant of those sending forth darts.’

“The ‘bead’ or ‘eagle chant of the rock promontory.’ This is the bead chant partly described in the Legends of Dr. Matthews, while the bead chant mentioned above, begins with the monster eagle of Shiprock.

“The ‘one day song,’ which is so called from the legend in which a person is slain by a bear and revived in one day. This is extinct.

“In addition to these, the ‘red ant chant,’ and the ‘big god chant,’ are much in vogue. The latter is often designated as the ‘tooth-gum wind chant.’

“In addition to the three branches mentioned for the Lightning chant, the mountain chant, too, has several variants. Ordinarily, the male mountain chant, is meant when speaking of the mountain chant as such. There exist, also, a female mountain chant, and another variant designated as the mountain chant to the small birds.

“Divination, as preparatory to various chants, is also practiced in one form or another. Divination by sight, or star reading, consults the stars and such animals whose sight is very marked, as that of the turkey, or magpie. Divination by touch consults the winds and such animals whose sense of hearing is highly developed, as that of the wolf, or felines in general.

“Of the chants in existence, some are conducted for nine nights, others for five, and a few for one night only. Thus the night chant, the mountain chant, the wind chant, the coyote chant or the feather chant, the water chant, the big god chant, and the lightning chant, are nine night ceremonies.

“The Bead, or eagle chant, and the wind chants, and rites of divination, as the big star, and by touch, as well as the prostitutes’ chant, are also conducted for five nights, while the witchcraft chant is now always conducted for five nights only, though formerly nine nights were required. Similarly, the red ant chant, and the beauty chant, are five night ceremonies.

“The blessing, is now a one night ceremony, though originally of four nights duration. The knife or feather-shaft chant, and the Chiricahua wind chant, too, are of one night’s duration.

“The list, while fairly comprehensive, may possibly be increased by some extinct chants, such as the earth chant, and others.

THE WAR DANCE.

“The so-called war dance, extensively in vogue with the Navaho to-day, originated with the mother of the Slayer of Monsters and the Child of Water. For, it is said, when they had slain the monster, the sun of the Son, they carried his scalp as a trophy and hung it on a tree previous to reporting it to their mother. While relating to her of the encounter with the monster, they swooned and lay unconscious, whereupon, it is said, their mother prepared a concoction from herbs struck by lightning, sprinkled them with it, and shot a spruce and pine arrow over their bodies, thus reviving them.

“Accordingly, to-day, this ceremony is conducted in cases of swooning, or weakness and indisposition attributed to the sight of blood, or of a violent death of man or beast, especially if this has occurred to a pregnant woman, or even to a husband or father during the period of her pregnancy. While no special season seems to be prescribed, the ceremony is most frequently conducted in the summer and fall of the year. The singers performing it are known as the anaji, enemy, or war singers, as in addition to this ceremony they were also in possession of all the rites prescribed for the warpath and raids.

“The special features of the war dance are the carrying of the rattlestick, the dance of the Navaho girls, and the blackening of the patient.

“The rattle consists of a juniper stick about a yard long, or the length of a cord held at arm’s length from the tip of the left hand to the right nipple. This stick is held upright in the left hand, the fist resting on the knee, while with the finger-nail of the right thumb incisions are made in zigzag form to represent a bow. As custom varies, some of the old people supervising this function insist that the opening of the bow, or the end where the bowstring is slipped over the notch, be made at the upper right hand corner, while others require the opening in the opposite, or lower right hand corner. Similarly, the incision made on the rear of the stick, to represent the queue, varies with the opening made for the bow. Such as make the opening of the bow in the upper right hand corner make that of the queue in the lower left hand corner, while the opening in the lower right hand corner of the bow requires a similar opening in the upper left hand corner of the queue.

“This done, the singer applies a mixture of animal tissue to the stick and blackens it with the ashes of burnt weeds. He then places a bundle of weeds at the point of the stick, together with a yellow tail feather of a turkey. He crosses the base of the bundle with two eagle feathers, and adds a buckskin thong previously spliced in four and knotted with the small toes of deer, to dangle at its side. The whole is then wrapped and secured to the stick with sacred buckskin. Neighbors and friends then trim the stick with hair cords, which at present take the form of vari-colored calico bands. These are tied to the stick between the bundle of weeds and

the grip, in which manner it is carried forth by the patient to a place usually some ten and more miles distant, where the ceremony is continued. In some instances the scalp of a slain American, Mexican, Ute or Comanche is substituted for the bundle of weeds, though at present such scalps are in possession of very few persons.

THE GIRLS' DANCE.

“The carrying of the rattlestick from one locality to another is always participated in by a throng of interested visitors, and usually proceeds in a frantic rush. Arriving at its destination the hair cords are removed from the shaft and distributed among the residents of that locality, who anxiously apply for them, and frequently weave them into saddle blankets and small rugs.

“Toward evening an ordinary cooking pot is converted into a drum by throwing a few pebbles into it and covering the top with a piece of goat or buckskin, which is secured around the rim with a cord or thong. This improvised drum is continuously beaten with a small stick while the maidens select a partner from the throng of visitors to dance with. Married women are excluded from this dance, though it is permissible to select a partner from among the married men. Frequently young men pay for the exclusive privilege of dancing with a sweetheart or favorite on each of the three nights.

“The dancers perform in a circle, though no special order is prescribed. Each maiden, standing behind her partner, grasps his side and completes a circle or two with him, reversing

the circle occasionally to avoid dizziness. As all participants hum and sing while in action, the whole ceremony has been popularly designated by this feature as 'they all hum moving.' After completing these motions several times, the girl releases her partner and, unless otherwise stipulated, charges a fee of five to twenty-five cents for the privilege granted, or an equal amount for the privilege of being released. The dance is continued until about midnight, when the party disperses to retire.

"On the following morning the rattle is again carried to some other distant place and is borne, not by the patient, but by one acquainted with the prayers required for its final deposit, who, thereafter, takes charge of the rattle until the close of the ceremony. In the evening of the day, the girls' dance is repeated as on the preceding night, and is in turn followed on the third morning by the bearing of the rattle to the place selected for the close of the ceremony. Here the patient is blackened about noon.

THE BLACKENING OF THE PATIENT.

"At noon of the third day the body of the patient is painted black. Juniper branches, with yarrow, meadow rue, and pine needles, are previously pulverized, then thrown into a bowl of water, and stirred. One of the assistants now takes a dab of this mixture between his fingers and applies it in turn against the soles, the knees, legs, chest, back, shoulders, mouth and head of the patient, who then sips of the mixture before bathing his whole body with it. Thereupon the assistant chews some pennyroyal and foxtail

grass, and, holding his hands to the sun, sputters the liquid over them. He then proceeds to press the body of the patient, who is seated, turning it first one way, then another, and repeating this four times. This done his body is rubbed with sheep tallow and the usual mixture of animal tissues, after which the ashes of the above mentioned burnt weeds are spread over the entire body, while the patient's face is painted red with a mixture of red clay and grease, with stripes of black drawn across the cheeks and the entire chin. He is now made to step, or rather rest his feet, in dirt dug up by a gopher, which is held in a blanket before him, putting first his left then the right foot into it. The charm, consisting of a tail feather of the roadrunner wrapped with eagle down feathers, is now tied to his hair. Wristlets too, made of braided leaves of slender yucca, are tied to his wrists, while buckskin saddle-bags, studded with white beads, (which are purchased from the Utes), serve as shoulder bands, crossing each shoulder to the hips. Finally, the bill of a crow is secured to the palm of the right hand, and is used in this manner. The patient remains rigged in these trimmings throughout the afternoon and evening, and partakes of a plain gruel, after previously saluting the sun by inhaling the sun's breath, that is, accompanying inhalation with a gesture toward the sun.

“As usual, the day and ceremony are closed with the dance of the girls, after which the singer removes the trimmings from the patient, as also that of the rattle, instructing the bearer of it to securely deposit the shaft. This he does

amid prayer, and a secluded crevice or ledge of rock is selected for deposition.

ADDENDA.

“In addition to the above it was learned that the war dance is conducted for dispelling foreign enemies only, whether they be real or imaginary. If, accordingly, in fancy one is pursued by foreigners, such as Americans, Comanches, Utes, Pueblo Cliff-Dwellers, or others, and is indisposed on this account, he calls upon the war singers to destroy these enemies. This accounts too, for the custom of coveting a tuft of hair, a piece of a legging, a whole or the part of a scalp, a piece of bone or clothing belonging to an Apache, Ute, or other foreigner, or purchasing them when seen at a curio store. When these objects are in possession of a friend, no time or labor is spared to acquire portions of them if desired for immediate use. A journey of this kind is termed going on the war-path, and the parts of the enemy required, or designated as desirable for the rattlestick, are usually indicated by the astrologers and diviners called upon previously to trace the source of illness. If successfully obtained, the bone, hair, rag, or other trophy, is tied to the horse's tail to avoid contamination, and is hurried without delay to its destination. Otherwise, too, such trophies are held at some distance from one's person while in their transportation, being tied to a stick and placed at some distance from the camp, while at home they are hidden in some distant hide-spot for future use. This is a remnant of an old war custom whereby the moist scalp was car-

ried in a similar manner, and contamination, or rather, pursuit, by the spirit of the slain, avoided by means of the blackening, or war dance, held soon after a skirmish. The medicine pouches of the war singers were, therefore, frequently provided with such trophies as hair, finger-nails, and finger tips of slain enemies, or the collar-bone of the enemy, for the purpose of conducting their war rites.

“At present the trophy is inserted with the bundle of weeds, and on the final day of the ceremony, when the blackening of the patient has taken place, it is carried out some distance from the place of final gathering and deposited upon the ground by the singer. The throng surrounds the trophy at a respectful distance, while the singer takes a pinch of ashes and sprinkles the trophy with it, exhorting the visitors not to gaze upon it while this is being done. When the patient, too, has sprinkled ashes upon it, two of the visitors rush up and discharge their guns (formerly their arrows) upon the trophy. They then sing the praises of the patient in slaying or running the enemy down. This is concluded in the evening, just before dark, by a general celebration of victory. The rattle bearer and other invited singers of the war rite indulge for about half an hour in yelling and rushing at one another with firebrands, a turn which is soon taken up by all men and boys present. The rest of the night is spent in dancing and merriment.

“The blackening is sometimes performed independently of the other features of the war

dance, and may be done in the open, or in the hogan, or even in a modern house.

“For dispelling native enemies, such as the influence of the monsters of the legends, and innumerable witches, another war dance, the blackening against witchcraft, is conducted.

“In the description of the masks, mention has been made of the bow and queue as emblematic of the clothes of the Slayer of Monsters and his brother. For similar traditional reasons the openings of the bow and queue are left open on the rattlestick. As the Slayer of Monsters or Enemies and his brother, the Water Child, are inseparable in the destruction of enemies, the symbol of bow and queue are both added to the rattlestick as indicating the power of these two gods.

PUBLIC EXHIBITIONS OR DANCES.

“The night chant, and some of the mountain chants, occasionally close with a public exhibition by masked personators, which, however, is not essential to the chant, but optional with the patient. When the night chant is to be closed privately, or like any ordinary chant, the masked personators perform inside the hogan, and the mountain chant is limited, in a similar event, to five nights, with the exclusion of drum and dancers.

“In public, the personators perform in a corral, and for the mountain chant, around a huge fire built in the center of this corral, which accounts for the popular names of the corral and fire dances for these two chants. These corrals or enclosures are made of brushwork, set up

after sunset, which, in the mountain chant, is done under the direction of the masked personator of the Speaking God, who gives his directions by gestures and his usual call only. The corral is of the same shape for every public exhibition, and has but one opening in the east, though at dawn the enclosure is broken at the other cardinal points also.

“The personators for the night chant disrobe to the breechclout and moccasins, paint their bodies with white clay, and adorn themselves with a silver belt, and the skin of a kitfox dangling in their rear. Each dons one of the masks, after which they are not allowed to speak, and they enter the corral in single file, in which position they dance to the beat of a drum. They leave the corral after some time and make way for another set of dancers to whom they give their masks and regalias. This is continued until dawn is announced, after which the corral is opened.

“In the mountain chant the personators, such as the two performing the feat of swallowing the arrows, and the fire dancers, are not masked, but disrobe, and paint their bodies for protection from the excessive heat. A variety of legerdemain was in vogue at this dance, such as the growing of yucca, the dancing porcupine quill, and other performances, which took up the intervals. Originally, custom required the messengers, or meal sprinklers, to invite foreign tribes to contribute with their magic for the occasion. Later these invitations extended only to the shamans of the tribe whose insignia, when they had such, were borne to the place of cele-

bration by the messenger. Eventually, much of this formality was dropped, as performances of magic are exposed to the ridicule of the younger generation, so that invitations to the various lodges of medicine men are extended merely as a matter of courtesy. The various performances, however, are responsible for such designations of the mountain chant as the fire dance, growing hashkan, or hashkan dance, etc., just as the night chant is sometimes designated as the yei-bichai dance from the leading personator.

“Ordinarily a ceremony is performed over a single patient. It is permissible, however, to conduct a ceremony for two patients of the same sex, so that, for instance, a ceremony may not be held over man and wife simultaneously. A singer may conduct a ceremony over his own wife, but not for his own benefit, for which he must call on the services of another singer. In the event of two patients there are two meal or pollen sprinklers at the public exhibition in place of the customary single one. Other changes take place in the various songs, and especially in the distribution of the prayer-sticks.

“The night chant is performed over persons as well as over the masks themselves. An instance of this kind has been mentioned in the dedication of a new set of masks. Another instance is the purification of a set of masks defiled by the death of its owner, or that of the patient for whom the chant is conducted. In this event the masks may not be used again unless the night

chant, specifically its vigil, has been performed over them.

“It is customary that guests attending the close of a ceremony partake of a repast at the hogan where it takes place. At public exhibitions, where the multitude of visiting guests is unusually large, this has been abolished, and is now limited to the meals which the patient must provide for the singer and his assistants. At the smaller ceremonies of one and five nights’ duration meals are served to the guests about midnight. Accordingly, the meals served there are sometimes referred to as the close of ceremony.

THE CHOICE OR SELECTION OF CHANTS TO BE PERFORMED.

“The decision as to the particular chant to be selected is left with the individual. Owing to the great variety of causes for disease and continued misfortune, the choice is often a difficult one. If relief is not obtained the rites and ceremonies of another chant should be enlisted to secure it. In this manner a fortune is often spent. Public opinion has it that a person bitten by a snake, struck by lightning, thrown from or kicked by a horse, is pursued by some unseen power. The bite of an ant, or mad coyote, continued prostitution, or venereal excess, loss of sheep, failure of crops, sickness or death in the family or relationship, all portend some malign influence. This is also the case with dreams bearing on misfortune. A pregnant woman especially must exercise the greatest care lest she observe anything in the shape of

violence. The influence of bad dreams must be removed during the time of her pregnancy, both by herself and her husband. If this has been neglected the duty devolves upon the child, even at an advanced age.

“In such manner each case is carefully diagnosed and discussed by the family and their relatives who, in addition, often consult astrologers and diviners for the purpose of selecting the appropriate chant.

THE EXPENSES.

“Expenses vary according to the nature of the chant and aggregate for public exhibitions as high as two hundred dollars and more. For the minor chants the price consists of a horse, cow, some sheep, calico, etc., according to the means of the patient. The legends inculcate that the shaman render his services without compensation in case of need. A nominal price is sometimes asked in such instances, though frequently assistance is refused entirely. Friends and relatives of the patient are, as a rule, asked to assist in defraying expenses.”

The Navahos have many ceremonies which they practice with as great earnestness and devotion as did their fathers before them. Some are long, elaborate and intricate, being often of nine days' duration when applied to the healing of the sick. Many years of patient work are required to learn even one of their great rites perfectly, there being, so it is said, sometimes two hundred songs to be memorized. No priest attempts to learn more than one of the great rites, although he may know some of the

minor ceremonies. In many of their ceremonies the Navahos masquerade in the costumes of their favorite gods, and, while posing as gods, gesticulate and utter strange sounds, though they never speak. For the time being the priest thus masquerading, is to all intents and purposes, the god he represents. He hears prayers and accepts sacrifices, not as a man, but as the impersonator of divinity, much the same as do the priests of our Christian churches when they receive offerings, or hear confessions, or dispense blessings.

The ceremony of the Mountain Chant is thus described:

“The ceremony of the Mountain Chant is perhaps one of the most elaborate rites celebrated by the Navahos. It is founded on a myth, the burden of which is the story of the wanderings of a family of six Navahos, the father, mother, two sons and two daughters. These people wandered for many days in the vicinity of the Carrizo mountains, then journeyed far to the north, crossing the San Juan river. The legend relates that the two sons provided meat for the family by hunting rabbits, wood rats, and other small animals, and the two daughters gathered edible seeds and roots on the way. It was a long time before the young men learned to follow the trail of the deer, and on one occasion, after returning to camp without the coveted deer, the old man became provoked at the stupidity of his sons and said to them, ‘You kill nothing because you know nothing. If you had knowledge you would be successful. I pity you.’ He then directed them

to build a sweat house, giving them instructions as to the details of its construction. After undergoing the purifying ordeal of the sweat bath, he began slowly and carefully to teach them all the arts of woodcraft; how to surprise the vigilant deer, and carefully, step by step, they were initiated into the mysteries of the chase. After many days of careful drilling, these sons made great preparations for going on a big hunt in the distant mountains. They returned after many days, each with a deer he had slain, together with much dried meat and many skins.

“It finally developed that the old man was a great prophet, and the myth goes on to relate how the two sons disobeyed their father’s instructions and the punishment that was visited upon them by the gods in consequence thereof. Afterwards the prophet was captured by the Utes, always at enmity with the Navahos, bound hand and foot, and sentenced by the Ute council to be whipped to death. An angel visited the old man in the night and loosed his thongs, and the prophet took his flight, and after undergoing many hair-breadth escapes, finally reached the home of the gods who taught him how to make offerings to the deities. They also taught him the mysteries of the dry sand-paintings, and how to perform the great healing rites of the Mountain Chant.

“When the prophet at last returned to his people, a great feast and dance were given in his honor. There was much rejoicing and making merry. He was washed from head to foot and dried with the sacred corn meal. He was then asked to relate his experiences in the strange

land of the gods. He now proceeded to teach his people the new rites he had learned from the gods and the preparation and use of the sacrificial sticks. A day was appointed when this new ceremony would be performed; all the neighboring tribes were invited to attend, and there was much rejoicing and exchanging of friendly good will. The ceremony was continued through nine days and nights, at the conclusion of which the prophet vanished in the air and was seen no more on earth."

The following is the account the Navahos give of the origin of the ceremony of the Mountain Chant.

"This ceremony is in reality a great passion play. The costumes are numerous and elaborate. There is much dancing, so called, but it is really not dancing at all, simply the acting out of the drama of the great cosmic myth in perpetuating the religious symbols of the tribe."

The following description of the "Fire Play" is given by Dr. Washington Matthews:

"The eleventh dance was the fire dance, or fire play, which was the most picturesque and startling of all. Every man except the leader bore a long thick bundle of shredded cedar bark in each hand, and one had two extra bundles on his shoulders for the later use of the leader. The latter carried four small fagots of the same material in his hands. Four times they all danced around the fire, waving their bundles of bark towards it. They halted in the east; the leader advanced towards the central fire, lighted one of his fagots, and trumpeting loudly, threw it to the east over the fence of the corral.

He performed a similar act at the south, at the west, and at the north; but before the northern brand was thrown he lighted with it the dark bundles of his comrades. As each brand disappeared over the fence some of the spectators blew into their hands and made a motion as if tossing some substance into the departing flame. When the fascicles were all lighted the whole band began a wild race around the fire. At first they kept close together and spat upon one another some substance of supposed medicinal virtue. Soon they scattered and ran apparently without concert, the rapid racing causing the brands to throw out long brilliant streamers of flame over the hands and arms of the dancers. Then they proceeded to apply the brands to their own nude bodies and to the bodies of their comrades in front of them, no man ever once turning around; at times the dancer struck his victim vigorous blows with his flaming wand; again he seized the flame as if it were a sponge, and, keeping close to the one pursued, rubbed the back of the latter for several moments, as if he were bathing him. In the meantime the sufferer would perhaps catch up with some one in front of him and in turn bathe him in flame. At times when a dancer found no one in front of him he proceeded to sponge his own back, and might keep this up while making two or three circuits around the fire or until he caught up with someone else. At each application of the blaze the loud trumpeting was heard, and it often seemed as if a great flock of cranes was winging its way overhead southward through the darkness. If a brand became extinguished

it was lighted again in the central fire; but when it was so far consumed as to be no longer held conveniently in the hand, the dancer dropped it and rushed, trumpeting, out of the corral. Thus, one by one, they all departed. When they were gone, many of the spectators came forward, picked up some of the fallen fragments of cedar bark, lighted them, and bathed their hands in the flame as a charm against the evil effects of fire.

“The Hoshkawn Dance, the Plumed Arrow Dance and the Wand Dance are some of the other important ceremonies in the great rite of the Mountain Chant. Few white people, except those living in the immediate vicinity of the Navahos, have ever witnessed many of the Navaho ceremonies for the reason that as these ceremonies are primarily for the healing of the sick, no regular time for holding them is ever appointed by the priests. When a Navaho gets sick it is necessary for his friends and relations to hold a consultation and decide on what one of the many ceremonies will most likely effect a cure. This decided, a theurgist is selected who is familiar with the rites to be performed and he is immediately sought out and bargained with. The patient pays all the expenses of the ceremony, which is often a very elaborate affair and very expensive. All visitors are expected to feast, make merry, and have a good time, at the expense of the patient.

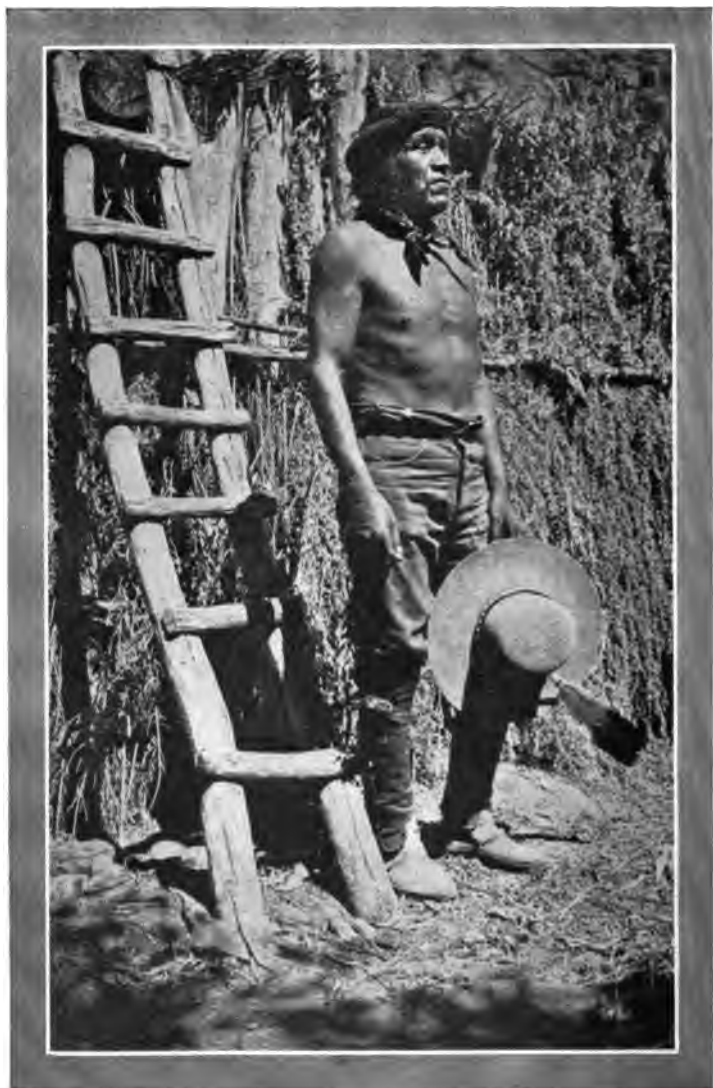
“One of the most interesting features, to the casual observer of the great religious ceremonies of the Navahos, is the elaborate painting with various colored dry sands. Careful prepara-

tions are made in the lodge by covering the floor with a coating of sand about three inches in thickness. A black pigment is then prepared from charcoal for the black, yellow sandstone for the yellow, red sandstone for the red, and white sandstone for the white. A kind of blue is made by mixing the black with the yellow.

“Before beginning the painting, the surface of the sand is carefully smoothed with a broad oaken batten. Young men usually do the painting under the careful and ever watchful eye of the shaman. There is a set rule which must be followed in each of the four great paintings. The Navaho shaman believes that to depart from the fixed order as handed down from father to son through many generations, would be to invite the enmity of the gods. The true design must be followed, although within certain limits the artist must display his skill.

“In order to understand these sand paintings it is necessary to know thoroughly the myths upon which they are based. Perhaps no white man has ever yet been able fully to understand and appreciate their symbolism. Since the Navajos do not preserve any patterns to go by, it is wonderful how they are enabled to preserve all the details of these elaborate paintings. Yet they claim not to have varied in any essential detail in all these hundreds of years.”

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MAN-KA-CHA-WA—Havasupai Chief.

CHAPTER V.

THE HAVASUPAI.

LOCATION—EARLY NAME “COSNINOS”—HABITS,
 HISTORY, AND LEGENDS—CHIEFS—MEDICINE
 MEN—AGRICULTURISTS—ENGINEERING SKILL
 —HOSPITALITY—FUNERAL CEREMONIES—
 LANGUAGE—WORSHIP—LEGEND OF ORIGIN.

HAVASUPAI (“blue or green water people”). A small isolated tribe of the Yuman stock (the nucleus of which is believed to have descended from the Wallapai) who occupy Cataract Canyon of the Rio Colorado in northwestern Arizona. Whipple (Pac. R. R. Rep., III pt. I, 82, 1856) was informed in 1850 that the “Cosninos” roamed from the Sierra Mogollon to the San Francisco mountains, and along the valley of the Colorado Chiquito. The tribe is a peculiarly interesting one, since of all the Yuman tribes it is the only one which has developed or borrowed a culture similar to, though less advanced, than that of the Pueblo peoples; indeed, according to tradition, the Havasupai (or more probably a Pueblo clan or tribe that became incorporated with them) formerly built and occupied villages of a permanent character on the Colorado Chiquito east of the San Francisco mountains, where ruins were pointed out to Powell by a Havasupai chief as the former homes of his people. As the result of the war with tribes farther east, they abandoned these villages and took refuge in the San Francisco mountains, subsequently leaving these for

their present abode. In this connection it is of interest to note that the Cosnino caves on the upper Rio Verde, near the northern edge of Tonto basin, central Arizona, were named for this tribe, because of their supposed early occupancy by them. Their present village, composed of temporary cabins or shelters of wattled canes and branches and earth in summer, and of the natural caves and crevices in winter, is situated 115 miles north of Prescott and seven miles south of the Grand Canyon. The Havasupai are well formed, though of medium stature. They are skilled in the manufacture and use of implements, and especially in preparing raw material, like buckskin. The men are expert hunters, the women adept in the manufacture of baskets which, when lined with clay, serve also as cooking utensils. Like the other Yuman tribes, until affected by white influences during recent years, their clothing consisted chiefly of deerskin and, for the sake of ornament, both men and women painted their faces with a thick, smooth coating of fine red ocher or blue paint prepared from wild indigo; tattooing and scarification for ornament were also sometimes practiced. In summer they subsist chiefly upon corn, calabashes, sunflower seeds, melons, peaches, and apricots, which they cultivate by means of irrigation, and also the wild datila and mescal; in winter principally upon the flesh of game, which they hunt in the surrounding uplands and mountains. While a strictly sedentary people, they are unskilled in the manufacture of earthenware and obtain their more modern implements and utensils, except basketry, by

barter with the Hopi, with which people they seem always to have had closer affiliation than with their Yuman kindred. Their weapons in war and the chase were rude clubs and pikes of hard wood, bows and arrows, and, formerly, slings; but firearms have practically replaced these more primitive appliances.

Mr. F. H. Cushing, who can be classed as the premier archaeologist of Arizona and New Mexico, having spent a number of years among the Zunis, and being the first to explore the ruins of the Salt River Valley, has given us in an article printed in the *Atlantic Monthly*, in 1882, the following description of the habits, history and legends of the Havasupais:

“A most curious fact, and a very significant one in the consideration of the origin of the Havasupai, is the absence of the Gentile system of descent or organization among them, their society consanguineally being patriarchal; but they claim to be the people of the Coyote, which indicates that one gens has absorbed all the others, or else that they are, as seems more probable, a single gens, which has separated from its original body, and never again developed the separate gentes, as has been the case with other segregated clans among Indians. I incline to this belief from the fact that the Hualapai, to whom their relationship is indisputable, have, as subsequent investigations have shown, the Gentile and Phratral systems, certainly to some extent. And as far as I can ascertain this is also the case with the Apache-Yumas and Apache-Mohaves, who are only other divisions of the same stock. Descent is therefore not

through the mother, but through the father, and marriage, to use the words of my informant, can take place 'wherever the one loves the other and the other loves the one, and their wants are the same. Why not?' 'We know nothing else,' he added, 'for our father is the Coyote, and he never told us anything else. How should a Coyote teach his children what he neither knows nor practices himself?'

"They are polygamists, the number of wives a man shall have being limited, apparently, only by the number he can procure, or by his means for supporting them. These marriages are constant, the only ground for divorce being unfaithfulness, which, with the women of rare occurrence, scarcely exists with the men, as a cause. Betrothals by purchase or stipulation are common, a girl of seven or eight summers being frequently promised to a man as old as, or even older than, her father. Marriages are therefore, with the girls, usually very early in life; with the men, late. In consequence of this polygamy, a large number of the men are unmarried, the women being monopolized, with or without their will, by the wealthier and more influential men of the tribe. The male population is in excess of the female; hence it sometimes happens that Hualapai squaws are married, and in one instance a Moqui woman, a probable out-cast from her own nation, was observed by us.

"The children do not seem to have regular property, as with the Pueblos, until after puberty, although, on the death of the father, his portable property is inherited by the son, for sacrifice at the rites to be described further on.

“The head chieftaincy is hereditary. In the absence of a son, the chief’s nephew on the father’s side is, I believe, chosen as successor. All the subchiefs are named by the head chief, on account of personal preference, wealth, or influence. There seems to be no distinct order of warriors; when a scalp is taken, it is brought to the village, and a dance, celebrating the death of the enemy, is given in honor of the victor, and the body is then cremated; no record or mark of dress being preserved to represent the rank or prowess of the warrior. In case of hostility, obligations to war are simply coextensive with the adult population. There is, however, a certain importance attached to one of the warriors, who is supposed to have in his keeping a medicine of war, and who, by virtue of his valor and possession, is a sort of war chief, although the civil and martial affairs of the nation are more closely allied than is the case with most Indian tribes.

“Nor is the ecclesiastical much distinguished from the civil, with them; for the head chief combines with his political office the caciqueship, or that which in Zuni is distinctively religious, being termed *Kiakwemosone*, or ‘Mastership of the House,’—a kind of high-priesthood. He not only presides at the more important councils, makes treaties with other tribes, etc., directs war parties, and condemns criminals, but also prays, offering sacrifices toward securing rain, propitious seasons, and success in the chase for his children, as he terms his nation. He receives, contrary to the Pueblo practice, tithes for his

offices, and is usually as wealthy as any member of the tribe, although by no means exempted from labor in the field or the hunt. Neither he nor his subchiefs wear insignia of rank about their persons, so far as I could discover.

“The present head chief, Ko-hot, is nicknamed Navajo. He is a man of the most wonderful character. His portrait in profile, as I look upon it, and to the sketching of which he submitted with ease and pleasure, bears a remarkable likeness to Washington. I cannot forbear giving two instances of his judgment, which exemplify his fine sense of justice, but at the same time his unrelenting will, in any measure, however severe, for the good of his own people. When the Apache-Mohaves were moved by the government to San Carlos, one of them, discontented, returned through his former country, and after great suffering reached the home of the Havasupai. He expressed his wish to live with the latter people to the end of his days. Ko-hot convened a council, and after long and fair deliberation concluded that it would be offensive to the Americans should he be harbored, and endanger his own people, leading ultimately, to their removal as well. He therefore informed the Apache that, notwithstanding he was a member of a nation of enemies, he felt for him, but could give him the choice of but two alternatives,—return to San Carlos, or death. The Apache, hoping Ko-hot would relent, replied that die he might, but return to San Carlos he never would. Ko-hot arose, then and there, without one more word, and struck him dead.

“When the officers of the cavalry expedition called a council, and told Ko-hot that their mission was to determine the borders of his country for all time, and that it remained with him to decide how large it should be, he replied to the following effect: ‘My people live by their country and their river. They are small. Let your lines but include the river and the little plain we live on; for why should a small nation wish for a great country? There are many other nations in the world. Some one of them—the Americans, perhaps, for they are a great people, and talk of making boundaries where we have lived very well for all time without them—might try, some time, if it were large and indivisible, to take our country from us. Where would the Havasupai go?’ And he would not permit the boundaries to be placed a step above the springs where it leaps down into the pool under the limestone barrier.

“Aside from the head chief, perhaps the only representatives of an ecclesiastical order are the well-paid medicine men, some of whom, by virtue of their practices, are a sort of chiefs, and keepers of old traditions and songs, if my informant told the truth. They are believed to possess certain influences over the spirits, and exorcisms which cause disease, as well as over the benevolent spiritistic agencies which assist in its amelioration or cure. Incantation and jugglery are practiced by them, and as the disease or influence is supposed to have an objective spiritual existence, the whole company around a sick person, over whom the doctor is practicing his insane manipulations, rise up at certain in-

tervals of the song, and pound hard bodies, yell, shoot arrows into the air, and fire off guns, in order to assist the medicine man in its extraction, or in frightening it away. No penalty for failure to cure seems to exist, save personal abuse, unless the doctor be accused of sorcery, in which case he suffers, as is the case with other Indians, the universal punishment of death. Like most other Indians, they have a good understanding of the practice of surgery, and a remarkable knowledge of anatomy.

“Labor is not regularly divided, except between the sexes; save that among the men, arrow making and some such special arts are more practiced by those who excel in them than by others, and basket-making among the women. The men do all the hunting, bringing the game to camp, and skinning the larger kinds, the women cutting it up and preparing it for drying or cooking. Both men and women gather the agave plant, in its season, with many festivities, vying in the preparation of it for mescal, although the burden of the labor in burning it falls to the women. The men break up the soil, lay out and dig the acequias, etc., performing the heavier agricultural work, as well as the planting, while the women weed the crop and assist in hoeing. When the corn ripens, the women gather it and bring it in, make it ready, and store it in the little stone and adobe granaries under the cliffs, and in little obscure rock shelters. They also cook all the foods, make baskets and most other implements of household use, while the men cut out and sew the clothing both for themselves and for the women. Much

of the heavier part of the work and drudgery falls on the women, who seem, however, perfectly contented with their really hard lot.

“Sedentary agriculturists in summer, the Havasupai produce immense quantities of datila, mescal, watertight basketwork, and arrows. Nomadic hunters in winter, throughout the choicest ranges of the Southwest, they have become justly famous for the quantity, fineness and quality of their buckskins, which are smooth, soft, white as snow yet thick and durable. These buckskins, manufactured into bags, pouches, coats, and leggings, or as raw material, are valued by other Indian tribes, even as far east as the Rio Grande, as are the silks of China or the shawls of Persia by ourselves. All this material is bartered with the Pueblos for blankets and various products of civilization, the former being again traded to the Hualapai for red and black paints, undressed buckskins, and mountain lion robes. Their red paint, ochre of the finest quality, has such celebrity among the Indian tribes that, reaching the Utes on the north, and the Comanches in Texas, it sometimes travels, by barter from hand to hand, as far east as to the tribes of the Mississippi Valley.

“The engineering skill and enterprise of this little nation are marvellous. Although their appliances are rude, they are able to construct large dams, and dig or build deep irrigating canals, or durable aqueducts, which often pass through hills, or follow considerable heights along shelves of rock or talus, at the bases of the rugged and crooked walls of the canyon.

The acequias, which have their fountain heads in these canals and viaducts, are wonders of intricacy and regularity; yet on uneven ground are laid out in nice recognition of the conformity to unevenness and change of level in the surface they are designed to water.

“Most wonderful of all, however, are their aerial trails. Through the western branch of the canyon, down from the Hualapai country, the trail for horses as well as foot travellers is over promontories, up shelves, along giddy narrow heights, in and out of recessions, or over stone pecked slopes, such as would dismay civilized man, with all his means of moulding the rugged face of nature. At times, so impossible does it seem for any living thing to pass farther, that nowhere can the trail be traced; when a turn to some crack in the rock, almost hidden by intervening bowlders, and hewn down with stone hammers to give precarious footing, shows where it goes up or descends. Great ingenuity is shown in continuing the trail along the bare, smooth face of a cliff which slopes at an angle of forty-five, fifty, even sometimes sixty degrees. The surface, after being roughened, is overlaid with little branches of cedar, upon which large sticks and stones of great weight are laid, the whole being filled in with dirt and a sufficient quantity of pebbles to guard against washing away. If such a surface be interrupted by a crevice, the two sides of the latter are notched, a fragment of rock fitted in, and the whole covered as before described. Considerable nerve is required, however, to pass these trails. The foothold is always uncertain, and one of these

oblique zones, along the centre of which the trail passes, is bounded below by fifteen hundred feet of jagged, rapidly descending rock masses; above, by two or three hundred feet of beetling, rotten cliffs.

“Besides their horses, which are adventurers as wonderful as the Indians themselves, through their canyon training, they have a few dogs, often wolfish, always mongrel, and six or eight lonely cats, which are extravagantly prized by their possessors, and well fed, yet so worried by dogs and children that they resemble half-starved wild beasts of the feline tribe rather than the descendants of the sleek, domesticated animal of civilization. Not unfrequently beautiful little coyotes are to be seen about the camp, and these, as the emblems of his own ancestry, his national deity, are affectionately fondled and petted by the Havasupai; being allowed a place at the family bowl even in preference to the women or children. Add to these certain sand lizards and many noisy birds of prey, kept more for their feathers than as pets, and the list of Havasupai domestication is complete.

“During intervals in the labor of the fields, the men may always be seen gathered in groups of six or ten, chatting together; and the women, always busy, exchange visits while at work about the fire, and the visitor is scarcely distinguishable from the hostess, as she shares with her all duties in which the latter may be engaged. So also, when at work in the fields, the women are prone to gather in busy little groups, where their talk and merriment, free from the restraint of

the men, are louder than about the household fire.

“The children are always boisterously at play, the girls with the boys, and are touchingly affectionate toward one another. The youth gather on level spots and run races, or play games of chance by the hour. They are fond of displaying themselves on horseback; two, sometimes even three, mounting some little pony, and wildly galloping up and down the paths which thread the cornfields where the women and girls are at work. They improve their marksmanship and gain local celebrity, vying with one another in firing at the marks of nature’s hand about the great cliffs of their subterranean home.

“Councils among the members of the tribe are incessant, though very rarely attended by the chiefs in a body, and never, save on occasions of the utmost gravity, by the head chief, Ko-hot.

“As illustrative of this, I may give the following example: When I entered the canyon, warned of the characteristics of the Havasupai by Pu-la-ka-kai, I made a rule, in the first council, that any trade sealed by the customary handshake and ‘a-ha-ni-ga,’ or ‘thanks,’ should be regarded as final. During one of the four days of our stay, Pu-la-ka-kai traded one of his hides for a quantity of things, among which was a famously large buckskin. The next morning, the evil-looking, one-eyed fellow who had purchased the horse returned to trade back, or have the difference split by a return of the buckskin. Pu-la-ka-kai asked my permission, and I tersely refused. The man went away, soon coming back with a noisy, low-browed crowd, which increased

in size and noisiness, until, toward evening, it was like bedlam about the hut of my still neutral host. Finally, a subchief advanced, and told me I must consent to a retrade. I declined. He then begged me, and my Indians, alarmed, became importunate. Still I refused. Pu-la-kakai pointed to a scar over his eyebrow, which he wore, he said, in remembrance of a former proceeding of the kind, and once more implored me, for the sake of his and Tsai-iu-tsaih-ti-wa's wives and children, to consent. Now and then a man would leave, presently returning with a gun carelessly strapped over his shoulder, and I saw that things were growing serious; but I remained obdurate, paying no apparent attention to my own arms, yet seeing that they were within easy reach. After a little while, I suddenly drew one of the two revolvers in my belt, sheathed it again, and stepping over to the discontented, one-eyed scoundrel, grabbed him by the arms, and ejected him from the premises. Immense excitement prevailed, but I quietly went back with a smile to my writing. The head chief was summoned. He came, gravely, through the babbling crowd, eating a kind of cake of cornmeal and sunflower seeds. I rose and greeted him pleasantly, spreading a blanket for him to sit on; and as he sat down, with a smile, he broke the cake in two, handing me the larger piece. I began to explain my writing to him, and, after conversing a little while, he said: 'I am about to go. You observe that I am never to be found in crowds of those who wrangle and gossip. It makes a father sad to see the foolishness of his children. It fills me with thoughts

to see my people make fools of themselves, to hear them make meaningless noise; therefore I stay away from them. When they have anything to say to me, or you wish to see me, my hut stands under the cottonwoods, down by the river, and my fields are in front of it.' Without a word in reference to our trouble, without so much as a well directed glance at the heated crowd, he went away as he had come, a picture of imperturbable dignity and gravity. The wranglers, in the most shamefaced manner, gave up alike their dispute and its object.

"The coming stranger is heralded by the first observer, the chief waiting at his own house to receive him or his embassy. Any hut at which he first alights, even though the poorest, is almost sacredly regarded as his home. The inmates flock out, however suspiciously they may regard him, remove the saddles and packs from his animals, arrange them around the sides of the dwelling, invite him to enter, seat him on the best blanket or robe, and immediately improvise a meal for him, offering him, meanwhile, a drink of fresh water. During his wanderings about the village, wherever he may enter, he will almost surely find someone eating, even though it be late at night, and he will invariably be invited to partake.

"On meeting a stranger or a long-absent friend, the Havasupai grasps him by the hand, moving it up and down in time to the words of his greeting; and, as he lets go, lifts his own hollow palm toward his mouth, then, with a sudden and graceful motion, passes it down over his heart. As an evidence of confidence in a

newly made friend, a Havasupai will sometimes give to him that whereby, in the native belief, even the giver's life may be taken through sorcery,—a hair, a bit of his skin, or a piece of his finger nail,—this being an inviolable contract of peace and mutual regard. Several of these hairs lie among my notes, as less pleasant than pathetic mementoes of such regard. Indeed, a number of my own locks are doubtless still cherished in sundry medicine bags, hanging from the wattled walls of my homes in Havasupai-gidri. One poor, aged fellow, observing me trim my nails one day, carefully gathered the cuttings together, and piteously begged me, by look and gesture, not to resent the liberty he had taken, or deprive him of his treasures.

“When a man dies among them, he is bathed and painted, dressed in all his richest apparel, and laid, with his face toward the rising sun, to await the funeral ceremonials. Throughout the fields and orchards, usually with corn and sunflowers growing all around them, with vines and brambles covering them, are scattered little mounds of earth and ashes. These are the funeral pyres. Over the summit, a huge collection of wood is piled, and the dead, together with his various possessions, is laid upon the pile. This is lighted by the son and heir, or nearest other relative, and, as the flames shoot up and envelop the body, he who applied the light throws all his worldly possessions, together with those he has inherited, upon the burning pyre, slaying his favorite dogs and horses, and adding them to the last sacrifice. Upon the wings of the last film of smoke, the soul of his

father rises, to wander whither it will,—to come back, and bring the summer rainclouds, to minister in many ways to the wants of his children; while the naked mourner sadly wends his way homeward, ‘to begin life anew, as did his father,’ he will tell you.

“The spirits of those for whom the last offering has been neglected, become unhappy and evil ghosts, which, together with the souls of the enemy whose scalp has not been taken and burned, torment the living with the weird voices of the night or the lone moanings of the wind on the pine covered mesas; or, as demons of disease and death, obey the behest of the dread sorcerer, or war against the good offices of the happier souls.

“They are fairly acquainted with the principal constellations, giving them names, and regulating the planting and hunting seasons by their movements.

“The grammatic structure of their language, though inferior to that of the Zuni, is nevertheless quite regular. Intonation, as with the Chinese, repetition, as with the natives of Australia, are employed to vary the shades of meaning in words. Most of the consonants not occurring in other Indian tongues are common in the Havasupai, which is strikingly soft and rapid. Just as the music of the Zunis has caught the spirit of the desert winds, so have both the music and the language of the Havasupai been infused with the sounds of the rushing waters by which they are surrounded. As I listened to the weird song of a doctor, one night, it seemed more like the echoes of water in a cavern, or in resounding

nooks of the deep canyon, than like the music of a human being.

“It is indeed, an interesting question how far man’s environments, climatic, physical, even biologic, have influenced the sound of his music and language. Possibly of the same family of Indians as the Zunis, there are, nevertheless, elements of sound in the music and words of the Havasupai, unpronounceable by the Zuni, never heard in his music. On the other hand, the music of the Hualapai, on the plains to the westward, the undoubted fathers of the Havasupai, is as strangely in keeping with the wild, dry, forest-clad hills and valleys of his native land.

“Possessing nothing but a rude architecture, their art is correspondingly crude, being mostly confined to the patterns on their basket work, and the paintings on their bows and arrows. The basket work, by virtue of the regular arrangement of the splints, is often beautiful. But few people live, however, whose appreciation of art seems as great compared with their limited practice of it.

“They are mimics, but their dances—a few rude shuffles, half religious, half social—are neither representative nor picturesque, as are the cachinas or ka-kas of the Pueblos. ‘We know of these things,’ said Ko-hot, ‘but we are the children of the Coyote, and he did not teach our fathers to make themselves happy or prosperous by such means; therefore, our fathers did not teach us.’

“The Havasupai have, among themselves, few of the crimes which destroy the peace of most nations. A great family in a single house, they

have learned to do to others as they would be done by; not as a golden rule,—ah, no!—but as policy. They are virtuous, and, although base liars, are honest in the use of property to an incredible extent. Not the smallest possession of another is ever appropriated by one of them, and a button or insignificant bead, lost in the sands, would invariably be brought to us, if found by either children or the staggering grey-head. The parents are excessively fond of their children, and the latter, though wild and independent, and never corrected by cross word or sharp blow, are remarkably obedient.

“They are not fair dealing toward the enemy. Ko-hot told me, with strange frankness, that a few years ago his people joined other Indians in war against the whites, and, regarding them as enemies, stole horses and cattle from them whenever they could, bringing them down into the canyon, where they either sacrificed them or killed and ate them. ‘But,’ he added, ‘the time has come when I see this is wrong, and my people will listen to me when I tell them to smile on the Hai-ko (American), to ask him to eat, and to let his poorest or most tempting possession lie in the place it has been laid in; for has not the Hai-ko given to my children the hard metal and the rich garments you see all around you? (This with a proud wave of the hand toward the array of wornout clothing in the council, and a downward glance at his own threadbare soldier coat and well-patched breeches.) I am young (he was nearly fifty), but am I not old enough to remember how my people dug the soil with wooden hoes, or cut the poles of their

cabins with stone axes, and skinned the deer with a knife of flint? No, I take the father of the Land of Sunrise (Washington) by the hand, and my father of the Land of Sunset (General Wilcox) do I grasp by the hand, that we may look one upon another with smiling faces.'

"The worship of the Havasupai consists of prayers, made during their smokes, or at the hunting shrines, which are merely groups of rude pictographs along nooks or caves in the walls of the canyon. Here, seated on the ground, the worshipper blows smoke to the north, west, south and east, upward and downward; then says, in a low tone, some simple prayer, only one of which, addressed to the spirit of the Deer-God, I was able to record:

"Let it rain, that grass may grow for the deer,
Go not away, O deer, from my arrows and weapons.

Thou art ours; by thee do we live.

Go not away, but remain to minister to our wants, to accept of my sacrifices.'

"The Havasupai believes that the source of his river is sacred and pure; that polluted by the touch of man it would cease to give forth its waters, and the rocks of the canyon would close forever together.

"Ko-hot told me, one morning, the following beautiful story of the origin and history of his nation:—

"When the world was new it was covered with waters, save where a single mountain peak to the north looked out above their surface. Here, alone, wandered the great Coyote. Mankind lived in the four dark cave-plains of earth, below this mountain, until, under the guidance of a great cacique, they journeyed up from one to

the other, and were finally led out into the light of the sun, through a hole in the mountain. No sooner had the leader come out than he was overwhelmed by the bright light and the angry waters, and died; and while the people were weeping and wondering what they should do, the Coyote came, and said to them, 'Burn the body of your father, and scatter the ashes thereof upon the face of the water; then they will begin to dry away and the earth will grow hard.' 'Alas! we have no fire,' said the people. So the Coyote volunteered to fetch it, and forthwith ran far away in search of it. When he had gone, and the people, wondering if he would return, were still mourning, the bluebottle fly, who was sunning himself on a dry branch, comforted them by saying that he would make fire for them. So, raising his wings, he rubbed them against each other, until the sparks flew out from them and ignited the branch he was perched on. The people collected great quantities of wood, laid the body of the cacique thereon, and set fire to it with the branch the bluebottle fly had lighted.

“ ‘The Coyote, who saw from afar the smoke of the fire they had kindled, was angry, and, running back as fast as he could, came to the place just as the body was consumed. But the heart still remained, and, rushing into the fire, he grabbed it in his mouth, and ran away with it. The fire was so hot that it singed his face and forepaws; hence, to this day, the face and forepaws of the coyote are black. He ate only a part of the heart, burying the rest; hence, also,

it is the nature of the coyote to bury his food away in the ground.

“ ‘Where the Coyote buried the heart a corn plant grew, and upon its stalk were six ears of corn,—yellow, white, variegated, black, blue, and red; hence, corn springing from the heart of man, is his life to this day. As the nations of men came out one after another, each was given an ear of corn; yellow to the Zuni, white to the Moqui, variegated to the Northern nations, a very little black to the Apache, and blue to the Hualapai; but the Havasupai, coming last, had only a little red ear given them by the fathers (gods).

“ ‘Now they did not know how they could live on the small portion that had been given them. So the Coyote, when he heard them bemoaning their lot, came and told them to follow his example; therefore, our fathers became a nation of hunters. As the waters of the world dried and flowed away, the face of the earth cracked, and was worn full of deep canyons. One of these canyons was very narrow and filled with rattlesnakes. This was the canyon of the Havasupai; and down in a grotto, under the falls, lived a great goddess, Ka-mu-iu-dr-ma-gui-iu-e-ba, or ‘Mother of the Waters.’ She was wooed by the rattlesnakes, and bore two sons, Hama-u-giu-iu-e-ba, or ‘Children of the Waters.’ Upon the head of each was a great flint knife. Now the earth became so dry that our forefathers had but little water to drink, and, wandering about in search of it, came to the brink of the canyon; but they could not enter because

of the rattlesnakes. So the two boys slew the rattlesnakes with their magic flint knives, and widened the rocks above the home of their mother. Then they guided them down the canyon, and built little houses high up among the cliffs; for the Apache-Mohaves came in, too, and disputed possession with them. As the two children led the people down the canyon, they made their handprints on the walls, and painted the animals which should serve as food for their people; and these marks still remain on the rocks, and thither we go when we wish to secure the deer, or to ask for rain. When, at last, they reached the home of their mother, she told them that this should be their home forever; that it was not good to live on meat alone, but that they should build houses there, and plant the ear of corn they had, and it would be a means of life. So they did as she told them, and the Apache-Mohaves lived among them, where the canyon was narrower. For a long time all was well, until a young Havasupai man stole an Apache-Mohave girl, which caused strife, and wars ensued, so that the Apache-Mohaves were driven away. For this reason we live alone in the canyon.

“ ‘But, alas! the Coyote ate a part of the heart of the great cacique; hence, only during summer do we live in the home of the Mother of the Waters, and plant as she told us; but in winter we have to follow the deer with our father, the Coyote, and live only as he does, in houses of grass and bark; for the Mother of the Waters grew sad when her people became so foolish, and, leaving only one of her sons to take care of them,

she went away to her home among the white shells, in the great world of waters.'

" 'Do you Americans,' said the old man, as he ceased, with a sigh of longing, 'never see the Mother of the Waters, when you wander along the shores of the great ocean?'

" 'Oh, yes,' I said, and then I told him the story of the mermaid; and, happy almost to tears, he added, 'Alas! I cannot tell you more, for the only books our fathers gave us were our hearts and our mouths.'

"A fairy story is this, of the Nation of the Willows; and while science teaches us another tale, may we not poetically believe, with these simple natives, that they have always lived here, apart from the world of nations; that ever since they wandered forth from the four fertile wombs of mother earth, this little strip of land and river and willow, and the great rock-walls, so near together, yet so sublime and impassable, have bounded their generations of life, have had shadows cast on them by the smoke-clouds of the numberless funeral pyres of all their unnamed dead?"

CHAPTER VI.

THE HAVASUPAI (Continued).

LEGENDS—ORIGIN—HOW WALLAPAIS BECAME A SEPARATE PEOPLE — RELATION OF ORIGIN OF HOPIS.

Mr. George Wharton James, in his most excellent work, "The Indians of the Painted Desert Region," gives the following legends of the Havasupais:

"In almost every case one finds a variety of differing legends related by the Indians of any tribe upon the same subject. As the Wallapais and Havasupais are cousins, one would naturally expect their legends to have some things in common. How much this is so will be seen by a comparison of the following story with that of the Wallapai Origin legend.

" 'The two gods of the universe,' said O-dig-ini-ni-a, the relator of the mythic lore of the Havasupais, 'are Tochopa and Hokomata. Tochopa, he heap good. Hokomata, he han-ato-op-o-gi—heap bad—all same white man's devil. Him Hokomata make big row with Tochopa, and he say he drown the world.

" 'Tochopa was full of sadness at the news. He had one daughter whom he devotedly loved, and from her he had hoped would descend the whole human race for whom the world had been made. If Hokomata persisted in his wicked determination she must be saved at all hazard. So, working day and night, he speedily prepared the trunk of a pinion tree by hollowing it out

from one end. In this hollow tree he placed food and other necessaries, and also made a look-out window. Then he brought his daughter, and telling her she must go into this tree and there be sealed up, he took a sad farewell of her, closed up the end of the tree, and then sat down to await the destruction of the world. It was not long before the floods began to descend. Not rain, but cataracts, rivers, deluges came, making more noise than a thousand Hack-a-tai-as (Colorado River) and covering all the earth with water. The pinion log floated, and in safety lay Pu-keh-eh, while the water surged higher and higher and covered the tops of Hue-han-a-patch-a (the San Francisco), Hue-ga-wool-a (Williams Mountain), and all the other mountains of the world.

“ ‘But the waters of heaven could not always be pouring down, and soon after they ceased, the flood upon the earth found a way to rush into the sea. And as it dashed down it cut through the rocks of the plateaus and made the deep Chi-a-mi-mi (canyon) of the Colorado river (Hack-a-tai-a). Soon all the water was gone.

“ ‘Then Pu-keh-eh found her log no longer floating, and she peeped out of the window Tochopa had placed in her boat, and, though it was misty and almost dark, she could see in the dim distance the great mountains of the San Francisco range. And near by was the canyon of the Little Colorado, and to the north was Hack-a-tai-a, and to the west was the canyon of the Havasu.

“ ‘The flood had lasted so long that she had grown to be a woman, and, seeing the water gone, she came out and began to make pottery and baskets as her father long ago had taught her. But she was a woman. And what is a woman without a child in her arms or nursing at her breasts? How she longed to be a mother! But where was a father for her child? Alas! there was no man in the whole universe.’

“ ‘Day after day longings for maternity filled her heart, until, one morning,—glorious happy morning for Pu-keh-eh and the Havasu race,—the darkness began to disappear, and in the far away east soft and new brightness appeared. It was the triumphant Sun coming to conquer the long night and bring light into the world. Nearer and nearer he came, and at last, as he peeped over the far away mesa summits, Pu-keh-eh arose and thanked Tochopa, for here, at last, was a father for her child. She conceived, and in the fullness of time bore a son, whom she delighted in and called In-ya-a—the son of the Sun.

“ ‘But as the days rolled on she again felt the longings for maternity. By this time she had wandered far to the west and had entered the beautiful canyon of the Havasu, where deep down between the rocks were several grand and glorious waterfalls, and one of these, Wa-ha-hath-peek-ha-ha, she determined should be the father of her second child.

“ ‘When it was born it was a girl, and to this day all the girls of the Havasupai are ‘daughters of the water.’

“As these two children grew up they married, and thus became the progenitors of the human race. First the Havasupais were born, then the Apaches, then the Wallapais, then the Hopis, then the Paiutis, then the Navahos.

“And Tochopa told them all where they should live. The Havasupais and the Apaches were to dwell in Havasu Canyon, the former on one side of the Havasu (blue water), and the latter on the other side, and occupy the territory as far east as the Little Colorado and south to the San Francisco Mountains. The Wallapais were to roam in the country west of Havasu Canyon, and the Hopis and Navahos east of the Little Colorado, and the Paiutis north of the big Colorado.

“And there in Havasu Canyon, above their dancing place, he carved on the summit of the walls, figures of Pu-keh-eh and A-pa-a to remind them from whom they were descended. Here for a long time Havasupais and Apaches lived together in peace, but one day an Apache man saw a most beautiful Havasu woman, and he fell in love with her, and he went to his home and prayed and longed and ate his heart out for this woman who was the wife of another. He called upon Hokomata, the bad god, to help him, and Hokomata, always glad to foment trouble, told him to pay no attention to the restrictions placed upon him by Tochopa, but to cross the Havasu, kill the woman's husband, and steal her for his own wife.

“The Apache heeded this evil counsel, and did so.

“ ‘When the Havasupais discovered the wrong that had been done them, and the great disgrace this Apache had brought upon the tribe, they counselled together, and determined to drive out the Apaches from their canyon home. No longer should they be brothers. They bade the Apaches be gone, and when they refused, fell upon them and drove them out. Up the rocks near Hue-gli-i-wa the Apaches climbed, and to this day the marks of their footsteps may be seen. They were driven far away to the south and commanded never to come north of the San Francisco Mountains. Hence, though originally they were brothers, there has ever since been war between the people of the Havasu and the Apaches.

“ ‘Then, to remind them of the sure punishment that comes to evildoers, Tochopa carved the great stone figures of the Apache man and the Havasupai squaw so that they could be seen from above and below, and there to this day the Hue-gli-i-wa remain, as a warning against unlawful love and its dire consequences.’

“ ‘Here is another story told by a shaman of the Havasupais of the origin of the race. It is interesting and instructive to note the points of similarity and difference.

“ ‘In the days of long ago a man and a woman (Hokomata and Pukeheh Panowa) lived here on the earth. By and by a son was born to them, whom they named Tochopa. As he grew up to manhood Pukeheh Panowa fell in love with him and wished to marry him, but he instinctively shrank from such incestuous intercourse. The woman grew angry as he repelled

her, and she made a number of frogs which brought large volumes of water. Soon all the country began to be flooded with water, and Hokomata found out what was the matter. He then took Tochopa and a girl and placed them in the trunk of a pinion tree, sealed it up, and sent them afloat on the waters. He stored the tree with corn, peaches, pumpkins, and other food, so they would not be hungry, and for many long days the tree floated hither and thither on the face of the waters. Soon the waters began to subside, and the tree grounded near where the Little Colorado now is. When Tochopa found the tree was no longer floating he knocked on the side, and Hokomata heard him and came and let him out. As he stepped on the ground he saw Huehanapatche (the San Francisco Mountains), Huegadawiza (Red Butte), Huegawoola (William Mountains), and he said: 'I know these mountains. This is not far from my country.' And the water ran down the Hack-a-tha-eh-la (the salty stream, or the Little Colorado) and made Hack-a-tai-a (the Grand Canyon of the Colorado). Here he and his wife lived until she gave birth to the son and daughter as before related.'

"The way the Wallapai became a separate people is thus related by the Havasupais:

"A long time ago the animals were all the same as Indians, and the Indians as the animals. The Coyote he lived here in Havasu Canyon. One time he go away for a long time and he catch 'em a good squaw, and by and bye he had a little boy.

“ ‘The little boy grew up to be a man, and he went up on top (out of the canyon, upon the higher plateaus), and there he found two squaws. It heap cold on top, and he get two squaws to keep him warm when he go to sleep. Then he come back to Havasu, and when his papa (the Coyote) saw his two squaws he said: ‘I take this one. One squaw enough for you.’ But the boy was angry and said one squaw was not enough. ‘When I lie down to sleep I heap cold. Squaw she heap warm. Two squaw keep me warm.’ The Coyote told his son not to talk; he must be content with one squaw and go to sleep. And the squaw was proud that the Coyote had made her his wife, and she began to taunt the boy, and when he replied she asked the Coyote to tell his boy not to talk. And the Coyote was mad and spoke angrily to his boy.

“ ‘When he awoke in the morning his son was gone. And ten sleeps passed by and still he did not come back, so the Coyote tracked him up Wallapai Canyon, and went a long, long way. He reached the hilltop, and still he did not find his son. At last, a long, long way off, he saw him, and he changed him into a mountain sheep. Then a lot more mountain sheep came and ran with the Coyote’s son, and the Coyote could not tell which of the band was his boy. He looked and looked, but it was all in vain. He tried to change his boy back again, so that he would no longer be a mountain sheep, but, as he could not tell which was his boy, his efforts were in vain, and he had to go back to Havasu alone.

“ ‘For a long time the boy remained as a mountain sheep, until the horns had grown

large upon his head. Then he changed himself back to a man, and he found his squaw there, waiting for him, and that is why, to this day, the Wallapai is to the Havasupai the A-mu-u, or mountain sheep.'

"The origin of the Hopis is thus related by the Havasupais:

"'Long time ago two men were born near Mooney Falls. They were twins, yet one was big man, and the other a little big. They came up into this part of the canyon (where the Havasupais now live). It was no good in those days. There was no water and it was 'heap hot.' The little big man he say: 'I no like 'em stay here. Let us go hunt 'em good place to live where we catch plenty water, plenty corn.' So they left the canyon and climbed out where the Hopi trail now is. Here they stayed in the forest some time, hunting and making buckskin. After they had got a large bundle of buckskins dressed, they put them on their backs and began to walk on to seek the country of lots of water, where plenty of corn would grow. But it was hot weather and the load was heavy, and they soon grew so very tired that the smaller brother began to cry. As they walked on he cried more and more, until when they came to the hilltop looking down to the Little Colorado River, he said: 'I cannot go any farther. I am going to lie down here and go to sleep.' So they both went to sleep, and when they woke up the big brother said: 'Where you go? You no walk long way. You heap tired.'

“ ‘And the little brother answered: ‘I no like go farther. I go back Havasu. I catch ’em water there.’

“ ‘All right!’ replied the big brother, ‘I no like Havasu. I go hunt water and plant corn and watermelons and sunflowers. You go back to Havasu.’

“ ‘And he gave him a little bit of corn, and that explains why the Havasupais can grow only a small amount of corn in their canyon, though it is exceedingly sweet and delicious.

“ ‘But the big brother went on and found the places now occupied by the Hopi, and he settled there. And as he had taken lots of corn with him and he planted it, that explains (to the Havasupai mind) why the Hopi has so much corn.

“ ‘And the smaller brother found water when he got back to Havasu, and he planted his corn, and cared for it, and went and hunted and caught the deer and made buckskins. Then he found a squaw who made baskets, and helped him make mescal, and they stopped there all the time.

“ ‘The Hopi brother learned to make blankets, but no buckskin, so when he wants buckskin he has to come to his smaller brother in Havasu Canyon.’ ”

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CAPTAIN QUE-SU-LA
(Chief of the Hualapai Indians)

CHAPTER VII.

THE WALLAPAI.

LOCATION—LEGENDS—ADVENT OF THE WALLAPAI—MIKE BURNS' STORIES—THE FLOOD—COUNCIL OF WAR.

The WALLAPAI, "pine tree folk," was a Yuman tribe originally living on the middle Colorado river above the Mohave tribe, from the Great Bend eastward, well into the interior of Arizona, occupying the Hualapai, Yavapai and Sacramento Valleys, the Cerbat and Aquarius Mountains forming the southern part of their range. They lived chiefly by the chase, and on roots and seeds. That they were brave and enterprising is shown by the pages of this history; one Wallapai gave more trouble to the whites than two Mohaves, although they were said to be physically inferior to the Mohave. They were an offshoot of the Havasupais, speaking a closely related language.

The Wallapai is not rich in tradition or folklore, but in "The Indians of the Painted Desert Region," George Wharton James recites the following:

THE ADVENT OF THE WALLAPAI.

"In the days of the long ago, when the world was young, there emerged from Shi-pa-pu two gods, who had come from the underworld, named To-cho-pa and Ho-ko-ma-ta. When these brothers first stood upon the surface of

the earth, they found it impossible to move around, as the sky was pressed down close to the ground. They decided that, as they wished to remain upon the earth, they must push the sky up into place. Accordingly they pushed it up as high as they could with their hands, and then got long sticks and raised it still higher, after which they cut down trees and pushed it up higher still, and then, climbing the mountains, they forced it up to its present position, where it is out of reach of all human kind, and incapable of doing them any injury.

“While they were busy with their labors, another mythical hero appeared on the scene, on the north side of the Grand Canyon, not far from the canyon that is now known as Eldorado Canyon. Those were ‘the days of the old,’ when the animals had speech even as men, and in many things were wiser than men. The Coyote travelled much and knew many things, and he became the companion of this early-day man, and taught him of his wisdom. This gave the early man his name, Ka-that-a-ka-na-ve, which means ‘Told or Taught by the Coyote.’

“For long they lived together, until the man began to grow lonesome. He no longer listened to the speech of the Coyote, and that made the animal sad. He wondered what could be done to bring comfort to his human friend, and at length suggested that he consult Those Above. Ka-that-a-ka-na-ve was lonesome because there were none others of his kind to talk to. He longed for human beings, so, accepting the advice of the Coyote, he retired to where he could speak freely to Those Above of his longings and

desires. He was listened to with attention, and there told that nothing was easier than that other men, with women, should be sent upon the earth. 'Build a stone hawa—stone house—not far from Eldorado Canyon, and then go down to where the waters flow and cut from the banks a number of canes or sticks. Cut many, and of six kinds. Long thick sticks and long thin sticks; medium-sized thick sticks and medium-sized thin sticks; short thick sticks and short thin sticks. Lay these out carefully and evenly in the stone hawa, and when the darkest hour of the night comes, the Powers of the Above will change them into human beings. But, beware, lest any sound is made. No voice must speak, or the power will cease to work.'

"Gladly Ka-that-a-ka-na-ve returned to the stone house, and with a hearty goodwill he cut many canes or sticks. He carried them to the house, and laid them out as he had been directed, all the time accompanied by the Coyote, who rejoiced to see his friend so cheerful and happy. Ka-that-a-ka-na-ve told Coyote what was to occur, and Coyote rejoiced in the wonderful event that was about to take place. When all was ready Ka-that-a-ka-na-ve was so wearied with his arduous labors that he retired to lie down and sleep, and bade Coyote watch and be especially mindful that no sound of any kind whatever issued from his lips. Coyote solemnly pledged himself to observe the commands,—he would not cease from watching, and not a sound would be uttered. Feeling secure in these promises, Ka-that-a-ka-na-ve stretched out and was soon sound asleep. Carefully Coyote

watched. Darker grew the night. No sound except the far-away two! two! of the owl disturbed the perfect stillness. Suddenly the sticks began to move. In the pitch blackness of the house interior, Coyote could not see the actual change, the sudden appearing of feet and legs and hands and arms and heads, and the uprising of the sticks into perfect men and women, but in a few moments he had to stand aside, as a torrent of men, women, and children poured out of the doorway. Without a word, but thrilled even to the tip of his tail with delight, he examined men, women, youths, maidens, boys, girls, and found them all beautifully formed and physically perfect. Still they came through the door. Several times he found himself about to shout for joy, but managed to restrain his feelings. More came, and as they looked around them on the wonderful world to which they had come from nothingness, and expressed their astonishment (for they were able to speak from the first moment), Coyote became wild with joy and could resist the inward pressure no longer. He began to talk to the new people, and to laugh and dance and shout and bark and yelp, in the sheer exuberance of his delight. How happy he was!

“Then there came an ominous stillness. The movements from inside the house ceased; no more humans appeared at the doorway. Almost frozen with terror, Coyote realized what he had done. The charm had ceased. Those Above were angry at his disobedience to their commands.

“When Ka-that-a-ka-na-ve awoke he was delighted to see the noble human beings Those Above had sent to him, but when he entered the hawa his delight was changed to anger. There were hundreds more sticks to which no life had been given. Infuriated, he turned upon Coyote and reproached him with bitter words for failing to observe his injunction, and then, with fierce anger, he kicked him and bade him be-gone! His tail between his legs, his head bowed, and with slinking demeanor, Coyote disappeared, and that is the reason all coyotes are now so cowardly, and never appear in the presence of mankind without skulking and fear.

“As soon as they had become a little used to being on the earth, Ka-that-a-ka-na-ve called his people together and informed them that he must lead them to their future home. They came down Eldorado Canyon, and then crossed Hackataia (the Grand Canyon) and reached a small but picturesque canyon on the Wallapai reservation, called Mat-ta-wed-it-i-ta. This is their ‘Garden of Eden.’ Here a spring of water supplies nearly a hundred miner’s inches of water, and there are about a hundred acres of good farming land, lying in such a position that it can well be irrigated from this spring. On the other side of the canyon is a cave about a hundred feet wide at its mouth, and perched fully half a thousand feet above the valley.

“Now Ka-that-a-ka-na-ve disappears in some variants of the story, and Hokomata and Tochopa take his place at Mat-ta-wed-it-i-ta. The latter is ever the hero. He gave the people

seeds of corn, pumpkins, melons, beans, etc., and showed them how to plant and irrigate them. In the meantime they had been taught how to live on grass seeds, the fruit of the tuna (prickly pear), and mescal, and how to slay the deer, antelope, turkey, jackrabbit, cottontail and squirrel.

“When the crops came, Tochopa counselled them not to eat any of the products except such as could be eaten without destroying the seeds,—the melons and pumpkins,—so that when planting time came they had an abundance. When the next harvest was ripe the crops were large, and after picking out the best for seeds, some were stored away in the cave as a reserve and the remainder eaten. As the years went on they increased in numbers and strength. Tochopa was ever their good friend and guide. He taught them how to dance and smoke and rattle when they became sick; he gave them *toholwa*—the sweat house—to cure them of all evil; he taught the women how to make pottery, baskets and blankets woven from the dressed skins of rabbits. The men he taught how to dress buckskin, and hunt and trap all kinds of animals good for food. Thus they came almost to worship him and be ever singing his praises. This made Hokomata angry. He went away and sulked for days at a time. In his solitude he evidently thought out a plan for wreaking his jealous fury upon Tochopa and those who were so fond of him. There was one family, the head of which was inclined to be quarrelsome, and Hokomata went and made special friends with him. He taught the children how to make

pellets of clay, and put them on the end of sticks and then shoot them. Soon he showed them how to make a dart, then a bow and arrow, and later how to take the horn of a deer, put it in the fire until it was softened so that it could be moulded to a sharp point. This made a dangerous dagger. Finally he wrapped buckskin around a heavy stone, and put a handle to it, thus making a war-club; took a rock and made a battle hammer of it; and still another, the edge of which he sharpened so that a battle-axe was provided. In the meantime he had been stealthily instilling into the hearts of his friends the feelings of hatred and jealousy that possessed him. He taught the children to shoot the mud pellets at the children of other families. He supplied the youths with slings, and bows and arrows, and soon stones and arrows were shot at unoffending workers. Protestations and quarrels ensued, the fathers and mothers of the hurt children being angry. Hokomata urged his friends to defend their children, and they took their clubs, battle hammers and axes, and fell upon those who complained. Thus discord and hatred reigned, and soon the two sides were involved in petty war. Tochopa saw Hokomata's movements with horror and dread. He could not understand why he should do these terrible things. Yet when the people came to him with their complaints he felt he must sympathize with them. The trouble grew, the greater the population became, until at last it was unbearable. Then Tochopa determined on stern measures. Stealthily he laid his plan before the heads of the families. Each was to

leave the canyon, under the pretext of going hunting, gathering piñon nuts, grass seeds, or mescal, and go in different directions. Then at a certain time they were all to gather at a given spot, and there provide themselves with weapons. Everything was done as he planned, the quarrellers—the Wha-jes—remaining behind with Hokomata. Then, one night, the whole band, well armed, returned stealthily to the canyon and fell upon the quarrellers. Many were slain outright, and all the remainder driven from the home they had cursed. Not one was allowed to remain. Thus the Wha-jes became a separate people. White men to-day call them Apaches, but they are really the Wha-jes, the descendants of the quarrelsome people the Wallapais drove out of Mat-ta-wed-it-i-ta Canyon.

“Hokomata was furious. He was conquered, but led his people to settle not far away, and many times they returned to the canyon and endeavored to kill all they could. Thus warfare became common. The spear was invented,—a long stick with a sharpened point of flint. Sometimes the Wha-jes would come in large numbers, when many of the men were away hunting. Then all the attacked would flee to the cave before mentioned—which they call Ka-that-a-ka-na-ve’s Nyu-wa (Cave House)—where they built an outer wall of fortification, and farther back still another. Several times the outer wall was stormed and taken, but never could the Wha-jes penetrate to the inner part of the cave, so to this day it

is termed Wa-ha-vo,—the place that is impregnable.

“After many generations had passed, Hoko-mata saw it was no use keeping his people near the canyon; they could never capture it, and they had lost all desire to become again part of the original people, so he led them away to the southeast, beyond the San Francisco Mountains, down into what is now southern Arizona and New Mexico. Here they settled down somewhat and became the Apache race, though they are still Wha-jes—quarrellers.

“Left to themselves, the families in Mat-tawed-it-i-ta increased rapidly, until soon there were too many to live in comfort. So Tochopa took most of them to Milkweed Canyon, and then he divided the separate families and allotted to each his own territory. To the Mohaves he gave the western region by the great river; the Paiutes he sent to the water springs and pockets of southern Nevada and Utah; the Navahos went east and found the great desert region, where game was plentiful; and the Hopis, who were always afraid and timid, built houses like Ka-that-a-ka-na-ve’s fortress on the summit of high mountains or mesas. The Havasupais started to go with the Hopis, and they camped together one night in the depths of the canyon where the blue water flows to Hackataia—the Colorado. The following morning when they started to resume their journey a child began to cry. This was an omen that bade them remain, so that family stayed and became known as the Haha-vasu-pai, the people of the Blue Water. Most of the remaining

families went into the Mountains of the Tall Pine, south of Kingman, and thus became known as the pai (people) of the walla (tall pines). Here they found plenty of food of all kinds and abundance of grain. As they increased in numbers they spread out, some going to Milkweed, others to Diamond and Peach Springs Canyons, and wherever they could find food and water.

“Thus was the human race begun and the Wallapais established in their home.”

Mike Burns gives the following myths of this tribe:

“When God caused water to flood the earth, all the living beings were drowned excepting one woman, who shortly afterwards gave birth to a daughter. Afterwards the daughter gave birth to a son, and then she was caught by the Great Eagle, who devoured her, and the grandmother raised the boy, who came to be the master of all things. He commanded the weather; he commanded the sun to stand still; and he commanded the wind to blow hard or easy, and change its course. This boy could also understand every living animal and could talk with them, and if anyone got hurt they would come to him and be cured. He once shot a quail and broke its leg, and was just going to shoot again when, to his surprise, the quail spoke to him and, addressing him as grandchild, asked him not to hurt her any more. The quail also asked him to heal her leg, and told him that she had a great story to tell him, so the boy picked up the quail and rubbed it on his breast, and touched the wounded leg with his hands,

and immediately the quail's leg was healed and she could run around as well as ever. Then the quail asked the boy whether his real grandmother had ever told him about what became of his mother. The boy answered no, and the quail told him that once upon a time his mother went a long distance away from home after she had borne him, the first born boy, for it was customary for any woman who had borne a first child to go a long way from home to gather things and bring them home for the exercise. While his mother was gathering things for the camp the great eagle came and carried her up to a high ledge where there were two young eagles, and the two young eagles ate her up. The boy was only a few months old when the eagle carried his mother away, and was nursed and raised by his grandmother. He had always wondered why his grandmother had always called him grandchild, and was very sorry to learn how he had become motherless. When he went home he was very sad and did not answer his grandmother's call, and did not eat anything for a long time, but went off to get things ready to make war on the great eagle and its family. While he was getting ready, his grandmother sang songs asking for victory for him, and continued to do so whenever he went out on raids or to war. This boy, who was known as the first born man, was getting big enough by this time to make everything he needed. His grandmother taught him how to make bows and arrows, using different kinds of wood for them; also how to tip the arrows with flint, and put feathers on the butt ends of the shafts, and how

to make bow strings from the sinews of animals. Having made many arrows, of course he had to have a quiver to hold them. Being now fully equipped, he went off to hunt the great eagle, and soon heard what he thought was thunder, but it was the noise made by the wings of the great eagle flying over him. The boy fell on his back, and the great eagle caught him with her great claws, and carried him off in the same way she had done with his mother. The boy, however, was so small looking, that the great eagle thought she would not take time to do anything more with him, but just turned him over to her two young ones, telling them to eat him. Then she went off to hunt for more persons to kill and bring to her place. When the young eagles were turning his body over to eat, the boy whistled to them, telling them not to hurt him; that he was their brother, but just to tell him where the father eagle sat when he came home, and also where the mother eagle sat when she came home, and at what time of day they would both be there; threatening that if they did not tell him, he would throw them over the bluff. They told him and when the two big eagles came home, he killed them both."

Mike Burns also tells the following legend of the Wallapais:

"It is said that all the living animals and beings on earth once called a council of war, and they gathered at a certain camp to hold the council. There were two different factions, and they had a sham battle; they went through the camp and upset everything. Then the two factions agreed each to select a champion who were

to do battle; one side selected a turtle, and the other a coon, and they cleared off the place to have the battle between the two, which was to be a wrestling match. Each side then bet everything they had on the match, and the turtle and the coon came out and began the fight. It looked as if the coon was going to get away with the turtle, but the turtle stood his ground and soon got the coon's knee touching the ground; the coon could not turn the turtle over, and it was announced that the turtle had won the battle. The side betting on the coon, however, disputed the decision, claiming that the coon had only been brought to his knees and had not been turned on his back, but the turtle was given the match as it was shown that the coon had weakened. This started a big row and they had a battle right there, and it split up the old agreement. They just broke up, and everyone on the turtle's side took their bets, and the other side said they hadn't won them, and after that all the animals were at war with one another. This is said to have occurred right where Squaw Creek comes into the Agua Fria, where Black Canyon station now is."

CHAPTER VIII.

THE HOPI (OR MOQUI).

LOCATION — HISTORY — MISSIONS AND MISSIONARIES — PUEBLOS — SOCIAL ORGANIZATION — STORY OF ORIGIN — LEGEND OF BUILDING OF VILLAGES — MODE OF MARRIAGE — HOSPITALITY — LEGENDS AND FOLKLORE — TINININA, OR SOCIAL DANCE — RELIGION.

HOPI (contraction of *Hópitú*, "peaceful ones," or *Hopitushínúmu*, "peaceful all people"; their own name). A body of Indians, speaking a Shoshonean dialect, occupying six pueblos on a reservation of 2,472,320 acres in northeastern part of this State. The name "Moqui," or "Moki," by which they have been popularly known, means "dead" in their own language, but as a tribal name it is seemingly of alien origin and of undetermined signification—perhaps from the Keresan language, whence Espejo's "Mohace" and "Mohoce" (1583), and Oñate's "Mohoqui," 1598. Bandelier and Cushing believed the Hopi country, the later province of Tusayan, to be identical with the Totontec of Fray Marcos de Niza.

History.—The Hopi first became known to white men in the summer of 1540, when Coronado, then at Cibola (Zuni), dispatched Pedro de Tobar and Fray Juan de Padilla to visit seven villages, constituting the province of Tusayan, toward the west or northwest. The Spaniards were not received with friendliness at first, but the opposition of the natives was



WIKI—Chief of the Snake Society;
Pueblo of Walpi.

HOPI MAIDEN.

soon overcome and the party remained among the Hopi several days, learning from them of the existence of the Grand Canyon of the Colorado, which Cardenas was later ordered to visit. The names of the Tusayan towns are not recorded by Coronado's chroniclers, so that with the exception of Oraibi, Shongopovi, Mishongnovi, Walpi, and Awatobi, it is not known with certainty what villages were inhabited when the Hopi first became known to the Spaniards. Omitting Awatobi, which was destroyed in 1700 with the possible exception of Oraibi, none of these towns now occupies its 16th century site.

Francisco Sanchez Chamuscado visited Zuni in 1581 and speaks of the Hopi country as Asay or Osay, but he did not visit it on account of the snow. Two years later, however, the province was visited by Antonio de Espejo, who journeyed 28 leagues from Zuni to the first of the Hopi pueblos in four days. The Mohoce, or Mohace, of this explorer consisted of five large villages, the population of one of which, Aguato (Ahuato, Zaguato-Awatobi) he estimated at 50,000, a figure perhaps twenty-five times too great. The names of the other towns are not given. The natives had evidently forgotten the horses of Tobar and Cardenas of forty-three years before, as they now became frightened at these strange animals. The Hopi presented Espejo with quantities of cotton "towels," perhaps kilts, for which they were celebrated then as now.

The next Spaniard to visit the "Mohoqui," was Juan de Oñate, governor and colonizer of New Mexico, who took possession of the coun-

try and made the Indians swear obedience and vassalage to Spain on November 15th, 1598. Their spiritual welfare was assigned to Fray Juan de Claros, but no active missions were established among the Hopi until nearly a generation later. The five villages at this time, as far as it is possible to determine them, were Aguato or Aguatuybá (Awatobi), Gaspe (Gualpe-Walpi), Comupaví or Xumupamí (Shongopovi), Majananí (Mishongnovi), and Olalla or Naybf (Oraibi).

The first actual missionary work undertaken among the Hopi was in 1629, on August 20th of which year Francisco de Porrás, Andres Gutierrez, Cristobal de la Concepcion, and Francisco de San Buenaventura, escorted by twelve soldiers, reached Awatobi, where the mission of San Bernardino was founded in honor of the day, followed by the establishment of missions also at Walpi, Shongopovi, Mishongnovi, and Oraibi. Porrás was poisoned by the natives of Awatobi in 1633. All the Hopi missions seem to have led a precarious existence until 1680, when in the general Pueblo revolt of that year four resident missionaries were killed and the churches destroyed. Henceforward no attempt was made to re-establish any of the missions save that of Awatobi in 1700, which so incensed the other Hopi that they fell upon it in the night, killing many of its people and compelling its permanent abandonment. Before the rebellion Mishongnovi and Walpi had become reduced to visitas of the missions of Shongopovi and Oraibi respectively. At the time of the outbreak the population of Awatobi was given as

800, Shongopovi 500, and Walpi 1,200. Oraibi, it is said, had 14,000 gentiles before their conversion, but they were consumed by pestilence. This number is doubtless greatly exaggerated.

The pueblos of Walpi, Mishongnovi, and Shongopovi, situated in the foothills, were probably abandoned about the time of the Pueblo rebellion, and new villages built on the adjacent mesas for the purpose of defense against the Spaniards, whose vengeance was needlessly feared. The reconquest of the New Mexican pueblos led many of their inhabitants to seek protection among the Hopi toward the close of the 17th century. Some of these built the pueblo of Payupki, on the Middle mesa, but were taken back and settled in Sandia about the middle of the 18th century. About the year 1700 Hano was established on the East mesa, near Walpi, by Tewa from near Abiquiu, New Mexico, who came on the invitation of the Walpians. Here they have lived uninterruptedly, and although they have intermarried extensively with the Hopi, they retain their native speech and many of their distinctive tribal rites and customs. Two other pueblos, Sichomovi on the First mesa, built by Asa clans from the Rio Grande, and Shipaulovi, founded by a colony from Shongopovi on the Second or Middle mesa, are both of comparatively modern origin, having been established about the middle of the 18th century, or about the time the Payupki people returned to their old home. Thus the pueblos of the ancient province of Tusayan now consist of the following: Walpi, Sichomovi, and Hano, on the First or East Mesa; population in 1900,

205, 119 and 160, respectively, exclusive of about twenty who have established homes in the plain; total 504. Mishongnovi, Shongopovi, and Shupaulovi, on the Second or Middle mesa; estimated population 244, 225, and 126; total 595. Oraibi, on the Third or West mesa; population in 1890, 905. Total Hopi population in 1904 given as 1,878.

Social organization.—The Hopi people are divided into several phraties, consisting of numerous clans, each of which preserves its distinct legends, ceremonies, and ceremonial paraphernalia. Out of these clan organizations have sprung religious fraternities, the head men of which are still members of the dominant clan in each phraty. The relative importance of the clans varies in different pueblos; many that are extinct in some villages, are powerful in others.

Bancroft, in Volume 3 of his "Native Races," gives the following:

"Most of the Pueblo tribes call themselves the descendants of Montezuma; the Moquis, however, have a quite different story of their origin. They believe in a great Father living where the sun rises; and in a great Mother, whose home is where the sun goes down. The Father is the father of evil, war, pestilence, and famine; but from the Mother are all joys, peace, plenty, and health. In the beginning of time the Mother produced from her western home nine races of men in the following primary forms: First, the Deer race; second, the Sand race; third, the Water race; fourth, the Bear race; fifth, the Hare race; sixth, the Prairie-wolf race; seventh, the Rattlesnake race; eighth, the Tobacco-plant

race; and ninth, the Reed-grass race. All these the Mother placed respectively on the spots where their villages now stand, and transformed them into the men who built the present Pueblos. These race-distinctions are still sharply kept up; for they are believed to be realities, not only of the past and present, but also of the future; every man when he dies shall be resolved into his primeval form; shall wave in the grass, or drift in the sand, or prowl on the prairie as in the beginning."

The following legend concerning the building of the Moqui villages upon impregnable bluffs, is related by William E. Curtis in his "Children of the Sun," 1883:

"The Moquis, who live in Arizona, seventy miles northwest of Zuni, have a legend that the earth was once a small island, inhabited by one man, whose father was the sun, and whose mother was the moon; that the gods sent a wife to him to cheer his loneliness, and that the earth grew as their family multiplied. The children became dissatisfied and restless after years, began to wander, and built up towns. Visits between them became infrequent, and finally ceased, until in generations their common ancestry was forgotten. Centuries ago a war broke out between the Pueblo, or permanent Indians, and the wandering tribes, and the former were driven to the rocks and caves, where they built nests like wrens and swallows, erected fortifications and watch towers, dug reservoirs in the rocks to catch the rainfall, and held their enemies at bay. The besiegers were beaten back, but the hollows in the rocks were filled

with blood, and it poured in torrents through the canyons. It was such a victory that they dare not try again, and when the fight was over they wandered to the southward, and in the deserts of Arizona, on isolated, impregnable bluffs, they built new towns, and their descendants, the Moquis, live in them to this day."

From the same authority is taken the following:

"The Moquis are an isolated relic of a once great nation. Their home, like Acoma, is upon a high, rocky island, separated from the rest of the world by an ocean of sand. It is a natural fortification, and can be approached only by climbing a long, narrow serpentine path in the crevices of the rocks. In Coronado's time, Moquis was known as the Province of Tusayan, and consisted of seven towns with a population of about twenty thousand. All the villages stand to-day, but the people are reduced to a mere handful. The villages occupy the entire width of a broad mesa or tableland, and, standing immediately in front of the houses, one may look down a precipice five hundred feet. On the rim of this rocky wall the children play and the goats feed. The houses are the same as those of Zuni, except that they built them of stone instead of adobe, and the customs of the two places are similar.

"Like the inhabitants of all other pueblos, the Moquis are rapidly dwindling away, and in thirty years during which civilization has known something of them their numbers have decreased from six thousand, according to the census of 1850, to one thousand six hundred and four."

The Catholics, as before stated, failed to impress the Moquis, and next to attempt it were the Mormons who, according to the "Journal-Miner" of September 13th, 1869, fitted out an expedition to strengthen the "Moqui Mission which lies about eight days travel southeast of St. George, by sending W. B. Markeville, Ira Hatch, Thales Haskelf, and about twenty other brethren, armed and fitted out, to that point, to protect the Moquis from the Navahos." This mission, like many others at the time, proved a failure, and it was several years later before the Mormons established settlements in Arizona.

Continuing Mr. Curtis says:

"The Moquis tradition is that their fathers used to live far in the North, and that long years ago barbarous tribes of Indians drove them from their houses into the mountains, where they now reside, and where they fortified and defended themselves. The Moquis houses are of the same order of architecture as the ruins of Colorado; their general form is identical, and the same material is used. The present villages are upon high, impregnable cliffs, while the ruins are all in the valleys. When the emigration took place cannot be determined, but it must have been centuries ago, as the houses of the present pueblos were old when the Spaniards found them in 1540, and were even then crumbling in decay. One evidence of the age of the present villages is that across the space between them, paths have been worn in the solid rock to a depth of several inches, and remembering that the shoes of the people are soft-soled moccasins, the

geologists think it must have been a thousand years.

“Dr. Tenbroek, who visited the place in 1852, placed the population of the seven Moquis pueblos at eight thousand. He says: ‘They believe in a great father who lives where the sun rises, and a great mother who lives where the sun sets. Many, many years ago their great mother brought from her home in the west nine races of men. First, the Deer race; second, the Sand race; third, the Water race; fourth, the Bear race; fifth, the Rabbit race; sixth, the Wolf race; seventh, the Rattlesnake race; eighth, the Tobacco plant race; and ninth, the Reed grass race.

“‘Having placed them here where their villages stand, she transformed them into men, who built the pueblos, and the race distinction is still kept up. One told me he was of the Sand race, and another that he was of the Rabbit race. The Governor is of the Deer race. They are firm believers in metempsychosis, and that when they die, they will resolve into their original forms and become deer, bears, etc. Shortly after the pueblos were built, the great mother came in person and brought them all the domestic animals they have, cattle, sheep, and donkeys. Their sacred fire is kept burning constantly by the old men, and they fear some great misfortune would befall them if they allowed it to be extinguished.

“‘Their mode of marriage might be introduced into civilized life. Here, instead of the swain asking the hand of the fair one, she selects the man of her fancy and then her father pro-

poses to the sire of the dusky youth. Polygamy is unknown among them, but if at any time the husband and wife do not live happily together, they are divorced and can remarry. They are a happy, simple, contented and most hospitable people. The vice of intoxication is unknown and they have no kind of fermented liquors. When a stranger visits them, the first act is to set food before him and nothing is done till he has eaten. The women are the prettiest squaws I have ever seen, and are very neat and industrious. While virgins, their hair is done up on either side of the head in rolls; after marriage they wear it in braids or loosely.'

“Dr. Edward Palmer writes: ‘In May, 1869, in company with the Rev. Vincent Colyer, I visited the Moquis Indians. One night, while camping near the town, we wished some corn for our horses. The Governor being made aware of the fact, mounted the top of the house and called aloud. A movement was soon discernible, housetops and doors being occupied by listeners. The Governor repeated his call several times. Soon from every quarter corn was brought in flat baskets until more than enough was procured, for which we were expected to pay nothing, but Mr. Colyer gave them some flannel. They were surprised to see us giving corn to our horses, because it is raised with so much difficulty that they use it only for their own consumption.

“‘The Governors of the Moquis towns are accustomed to mount their housetops at night and give instructions regarding the labors of the following day. The night before we left the

town of Oraybi one of these harangues was made, and we were informed that the Governor had instructed all the people to go out early the next morning and kill jack rabbits, which were eating up the corn. Early the next morning the men turned out, according to orders, accompanied by the women, whose business was to take care of the game. Rabbits are an important article of food with these Indians, and their skins are cut up into clothing. The implement used in capturing them is the boomerang, which is shied at the legs of the animal.

“The Governor invited Mr. Colyer, Lieut. Crouse and myself to dine with him at his house. He received us cordially, showing us a silver headed ebony cane, a gift from President Lincoln. Dinner being announced, a blanket was spread upon the floor, and upon it were arranged dishes filled with dried peaches, a good supply of boiled mutton, and a large basket of corn cakes as blue as indigo, made from the meal of the blue corn. There were also some dishes filled with a sweet liquid made by dissolving the roasted center of the agave plant in water. There were neither plates, knives, forks, spoons nor napkins, but the dinner was clean, as was everything else about the house. The bread answers for both plate and spoon. You take a piece, lay a fragment of mutton and some peaches upon it, or a little of the sweet liquid, and bolt the mass, plate, spoon and all. This dinner, though prepared and cooked by Indians, of food produced entirely by themselves, tasted better than many a meal eaten by us in the border settlements, cooked by whites.’”

In The Eleventh Census of the United States, 1893, Thomas Donaldson gives the following in reference to the Moqui Pueblo Indians of Arizona:

“The Moqui people are rich in legends and folklore. They have their stories of giants, giantesses, hobgoblins, fairies, and all kinds of spirits, which they believe once lived and inhabited the earth in time long since gone by. Every cliff and mesa, every mountain and canyon, has some story attached to it which the natives treasure with care. All these legends, traditions, and stories are transmitted, orally, from generation to generation, with minutest exactness of circumstances and detail. A child in telling these stories is attentively listened to by its elders and quickly prompted if it makes a mistake in any particular; so we can feel assured in reading any of these legends received directly from these people that they accord with the true, literal, Indian version. These people also have their superstitions and their belief in ghosts.

“In the Butte country, south of Awatubi, there is a hole in the ground which can be descended to a great depth, with curious hieroglyphics all along down the almost perpendicular sides of the hole, which is only large enough to admit the body of a man. The Moquis never approach this hole without first scattering sacred meal and uttering prayers. Near it is a cave where it would be quite safe to cache any treasure, for so great is the fear both the Navajos and Moquis have of it that they will go a long distance to avoid passing its mouth. This cave

was explored by Mr. Keam and Mr. Steven, guided by Polaki, and when its remotest corners were reached they found it inhabited only by large numbers of hedgehogs.

“After their harvest their religious ceremonies begin, in which they thank the Great Spirit for blessings vouchsafed to them, and ask that the coming days be prosperous; that drought, famine and pestilence be kept away, and that the supposed ancient prosperity and mighty condition of their race be ultimately restored. It is evident that they are hard-working people, for almost every moment of their time is spent in obtaining the necessaries of life, as they are poor and in a barren country. A day now and then is appointed for sports, which only the men attend, dancing and horse-racing, the latter being the principal sport. For the horse-racing they go into the desert and select grounds at a point where they can be seen from the mesas, and when the day arrives the men all come mounted on their best ponies, dressed in a variety of costumes, some in the cast-off clothing of the white man, some in only a ‘gee’ string (breech-cloth), eagle feathers, a pair of moccasins, and an old plug hat, suggesting the story of the Georgia cavalryman’s uniform; some tastefully and others most gorgeously arrayed in finery of their own invention and manufacture. When the races open, the people form two lines, facing each other, the distance between them being about thirty feet. Usually but two race at a time. Those entering the contest ride away three hundred, four hundred, or five hundred yards, to some point agreed upon; then,

turning, they dash forward, riding to and between these lines to a lariat, which has been drawn across from one side to the other. All the spectators act as judges. There is never any dispute as to the result of a race, no matter how much has been staked upon it, one way or the other. The wildest demonstrations of delight are indulged in by the winners, and the losers join heartily in the general hilarity.

“In 1889 Mr. C. R. Moffet attended a tininina, or social dance, given by the young men of Walpi. He thus describes it: ‘We made our way through the intricate windings of the narrow streets to nearly the opposite side of the village, where we found about forty men assembled in a long, low, and narrow hall. As only one very poor dip was burning, and as the only opening through wall or roof was a very low and narrow door near one end, it is safe to say that the lighting and ventilating of their ball-room was not first class. The dancers had removed all superfluous clothing, and it was extremely ludicrous to see an Indian come in, and, after quietly greeting those present, with great dignity take off his shirt and hang it up, just as a white man under similar circumstances would remove his great coat and hat. The musical instruments were a tom-tom, made of a section of hollow cottonwood log, one end of which was covered with dried muleskin, a number of gourds, filled with pebbles, and, wonderful innovation, a half string of sleigh-bells. The pebble-filled gourds and the bells were rattled, and the tom-tom, beaten with a heavy stick, came in from time to time like a bass drum, and the

dancers, in a long single file, kept time. First but the right foot of each moved to the music, then both feet, then both feet and one arm, then all the limbs, then the head, then the whole frame fairly writhed. The line slowly retreated to the back of the hall, but at once advanced with ever accelerating speed, ending in a terrific bound. All this in perfect unison, keeping time to the music, all the dancers chanting the story of their tribe. First, low and plaintive the song, telling the death of some renowned chief, or great misfortune of their people; then higher, telling of the capture of whole herds of deer and antelope and big horns, by their mighty hunters; then higher, ever higher, telling the adventures of their brave warriors on the fields of strife, and ending in a terrible yell, that marked the close of a wonderful exploit of some death-dealing chief. The wavering light, the shadowy corners, scarcely lighted at all; the rattling bells and gourds, and the mournful tom-tom; the long line of nearly nude Indians, their long hair streaming out behind, marching, bounding, writhing, and wildly tossing their arms; and the strange song, now soft and low, now loud and fierce, formed a scene oppressively weird, and never to be forgotten. The tininina ended at about ten o'clock.'

“The Moquis bury their dead with much ceremony. They do not put them in boxes or coffins, but wrap them in blankets and lay them away in the rocks with bowls of sacred meal, meat, water, corn, and fruits. This is not done from any superstitious notion that these things are going to be of any use to the dead, but because

they are symbols of certain ideas. The women are the chief mourners and are grief stricken at their loss. The great altitude of the town with the consequently rare and pure air prevents odors.

“Their form of courtship and marriage is very simple. In this part of their life neither priests nor civil officials have anything to do. When a young man seeks a wife he pays court to a maiden of his own choosing, and if he is favored she sends him a basket of variously colored peki, or peky, which signifies that she is willing to marry him. Then he, with all his people, visits her family, and they have a little fete. This is returned, when the young man goes away with the girl, now his bride, and lives in her house. These people are very moral and hold in most sacred regard the family life. They do not marry sisters or cousins, and they invariably go out of their family or gens to select wives or husbands.

“The Moquis, it is said, believe in a great spirit, who lives in the sun and who gives them light and heat. With the Moquis there are male and female in the idea of deity; the earth is the female, and all living things are the issue.

“The Moquis know one all-wise and good spirit, Cotukinuniwa, ‘The Heart of the Stars.’ They have also Balikokon, the Great Water Snake, the spirit of the element of water, and they see him in the rains and snows, the rivers and springs, the sap in the trees and the blood in the body. The whole Moqui heavens are filled, too, with Katsina, angels, or literally, ‘those who have listened to the Gods.’ All

the great dead men of the Moqui nation at some time before they died, saw Katsina and received messages from them, and some of the chiefs now living have seen them, too. As it is so often found in the religion of a people who are low in mental development, and in whose pitiful lives the hours of trial and privation and sorrow are much more numerous than the happy ones, the spirit of good, though all-wise, is not all-powerful, so it is found here. Cotukinuniwa loves his children and would send to them nothing but good; but that he cannot always do, for Balilokon is sometimes stronger than he, and wills evil. Yet it would not be right to call Balilokon the spirit of evil, for he is by no means always so. When he is pleased the mists and rains fall gently and the sap runs lustily through plants and trees, giving them vigorous growth; the springs and rivers are full, but clear, giving abundance of good water to the people and their flocks, and the blood flowing in the veins of the children of the tribe is the blood of health; but Balilokon is sometimes angered and the rains come not at all, or come in deluges that destroy; the rivers are dry or are raging floods; the sap is withdrawn from the plants and trees and they die, and the blood of the people flows through their veins but to poison. There have been times when the anger of Balilokon it seemed no ceremony or prayer could appease; then hundreds of the people went down to death, and one time, away in the dim past, so many moons ago that their wisest one cannot tell how many, he sent a great flood that covered nearly all the earth, and but very few of the people and not many

of the beasts were saved. Balilokon, having it in his power to do so much of evil, is the god most prayed to, and in his name almost all the ceremonies are held. At the foot of the cliff at the southern point of the mesa is a large rock (Moqui luck shrine) with a nearly flat top, about 8 feet in size, and a few yards to one side of it is a well worn trail. On the top of the rock are thousands of pebbles, seemingly every one that could possibly be lodged there, and around the base are other thousands that have fallen. It is the great luck stone, and from time immemorial have the children of the villages gone there to get forecasts of their lives. Each little devotee of the blind goddess selects three pebbles, and while walking down the trail, throws them, one by one, upon the rock. If but one pebble lodges, the thrower will know much of sorrow and disappointment, yet his efforts will sometimes bear good fruits. If two pebbles stay he will find more than the average of success, and if all three lodge upon the top he may march onward boldly, for what can withstand him? Should all the little stones fall off, what then? Well, the child can ask himself but one question, 'Why was I born?'

“ ‘In the “neck” or “saddle” which connects the first of the Moqui ‘islands’ or rock (the first or eastern mesa, on which is Walpi) with the main tableland, is a shrine of great importance. It is a little inclosure of slabs of stone surrounding a large stone fetich, which has been carved into a conventional representation of the sacred snake. In two small natural cavities of the dance rock are also kept other large fetiches.’

(Charles F. Lummis, in 'Some Strange Corners of Our Country.' 1892.)

“At points about the Moqui villages are altars and shrines, on or in which are idols made of wood or pottery, and at which the Moquis individually worship. Near Oraibi is a noted Phallic shrine. The Moqui worship or devotional acts are largely private. Their communal and public worship are generally by dancing or in games. Some of these shrines may be the remains of the old Catholic worship.”

CHAPTER IX.

THE HOPI (OR MOQUI) (Continued).

CITIZENS OF THE UNITED STATES—RELIGION—
LACK OF RELIGION—NO SACRED FIRES—
MOQUI GODS.

Mr. Donaldson, in the same publication quoted in the preceding chapter, also gives the following:

“The Moqui Pueblos of Arizona and Pueblos of New Mexico are citizens of the United States by virtue of the laws of the Mexican republic.

“So good an authority as Governor L. Bradford Prince, of New Mexico, ex-Chief Justice of the Territory, in his History of New Mexico, page 327, says:

“‘By the treaty of Guadalupe Hidalgo all inhabitants of New Mexico, except those who chose formally to retain the character of Mexican citizens, became citizens of the United States, with the same rights and privileges as all other citizens.’

“The Moqui Pueblos were then inhabitants of New Mexico as well as the Pueblos. Neither formally, after the treaty, announced their intention to remain citizens of Mexico, but, on the contrary, have aided the United States with soldiers in war and by remaining good citizens in peace. The Fifteenth Amendment to the Constitution of the United States, in its inhibition of citizenship to Indians not taxed, does not apply to the Moqui Pueblo or Pueblo Indians (not taxed), because the same could not set aside

the contracts as to their citizenship made between the United States and the republic of Mexico by the eighth and ninth articles of the treaty of Guadalupe Hidalgo. Neither the Moqui Pueblos nor the Pueblos have exercised the right of suffrage to any extent since they became citizens of the United States. This fact should have no weight against their right of citizenship, especially in the case of the Pueblos of New Mexico. Suffrage is not a natural right; it is a privilege, and is conferred by the state. The citizen need not vote; there is no law to force him to vote; neither does he lose any rights or remedies for wrong by not voting. He can vote or not, as he likes. Thousands of American citizens do not vote, but they are citizens nevertheless."

RELIGION.

"Of the religion and ceremonies of the Moquis in 1890, Mr. A. M. Stevens writes:

"Their thronged mythology has given rise to a very complex system of worship, which rests upon this theory: in early days certain superhuman beings, called Oachinas, appeared at certain seasons, bringing blessings or reproofs from the gods, and, as indicated by their name, they listened to the people's prayers and carried back their desires to the gods. A long while ago they revealed certain mystic rites to a few good men of every clan, by means of which, mortals could communicate directly with the gods, after which their visits ceased, and this, the Moquis say, was the origin of their numerous religious or Katcheena societies. To a limited

extent certain women were also similarly endowed; hence, the membership of some of these societies consists entirely of men, others of women only, and in many both sexes bear a part. The public ceremonies of these societies are participated in by all members, fancifully dressed in cotton tunics, kilts, and girdles, and wearing large masks decorated with the emblems pertaining to the Katcheena whose feast they celebrate. Emerging from the kiva, the maskers form in procession and march to the village court, where they stand in line, rattle in hand, and as they stamp their feet with measured cadence they sing their traditional hymns of petition. The surrounding house terraces are crowded with spectators, and some of these celebrations partake much of the nature of dramas. Feats of war are mimicked or the actions of wild animals and hunters, and many mythic incidents are commemorated, while interludes afford an opportunity for a few grotesquely arrayed buffoons to crack coarse jests for the amusement of the rude audience. Every moon witnesses some celebration.'

"Mr. J. H. Beadle, after visiting the Moquis in 1872 (in 'The Undeveloped West; pp. 582-583), wrote of their religion as follows:

"'All my endeavors failed to discover the slightest trace of any religion. The simplest form in which I could put questions on that point seemed to completely bewilder them. The Spanish word Dios they had never heard, and the American word God, only as an oath, and did not know what it implied. To my question, "Who made all these mountains?"

Papa only smiled, then stared, and finally replied, "Nada; siempre son aqui (nothing; they are always here)." Fearing from this that my limited command of Spanish had caused him to misunderstand me, I entered into a very minute explanation, in the simplest possible words, of our belief, and had him repeat till I was sure he fully understood it, but apparently it roused no answering conceptions in his mind. Part of the talk struck me as so curious, that I at once copied it:

"'Myself: 'The Melicans and Mexicans have one they call God or Dios. We think He made us; made this mesa; made these mountains; made all men and all things. We talk to and ask good things of this God.'

"'Papa: 'Yes; I much hear Melican man say, "G—d d—n" (repeating an oath too blasphemous to be written).

"'Myself: 'No, no; that is bad. He was a bad Melican man who said that. We think this God all good. Have the Moquis a God like that?'

"'Papa: 'Nothing (nada). The grandfathers said nothing of Dios, what you say Got—God' (making several attempts at the word).

"'Myself: 'But say to me, who made this mesa; these mountains; all that you see there.'

"'Papa: 'Nothing; it is here.'

"'Myself: 'Was it always here?'

"'Papa, (with a short laugh): 'Yes; certainly, always here. What would make it be away from here?'

"'Myself: 'But where do the dead Moquis go; where is the child I saw put in the sand yesterday; where does it go?'

“ ‘Papa: ‘Not at all; nowhere; you saw it put in the sand; how can it go anywhere?’

“ ‘Myself: ‘Did you ever hear of Montezuma?’

“ ‘Papa: ‘No; Monte—Montzoo—(attempting the word). Melican man?’

“ ‘Myself: ‘No; one of your people we think. What are these dances for, that you have sometimes?’

“ ‘Papa: ‘The grandfathers always had them.’

“As an evidence of how difficult it is to obtain a satisfactory answer from a Moqui as to his religion, Dr. Oscar Loew, chemist to the Wheeler surveying expedition in 1874, who was with the Moquis for a time, writes:

“ ‘With regard to the religion of the Moquis, diligent investigation failed to develop anything definite. To the inquiry whether they worshipped Montezuma, the reply was, in broken Spanish, ‘No sabe, (I don’t know).’ By Mesayamtibe (a Moqui man) we were informed that he believed the ‘sun to be the true God,’ but that the so-called ‘happy hunting ground’ was, in his opinion, but a creation of the imagination. * * * The Moquis sometimes hold religious meetings in caves in the vicinity of their settlements.’

“Major J. W. Powell wrote in 1875 of the religion of the Moquis as follows:

“ ‘The people seem to worship a great number of gods, many of which are personified objects, powers, and phenomena of nature. They worship a god of the north, a god of the south, a god of the east, and a god of the west; a god of thunder, and a god of rain; the sun, the moon,

and the stars; and, in addition, each town has its patron deity. There seems also to be ingrafted on their religion a branch of ancestral worship. Their notion of the form and construction of the world is architectural, that is, composed of many stories. We live in the second.'

"Special Agent Julian Scott, after two trips to the Moqui villages, wrote on May 20, 1891:

"'There is no use talking about their religious beliefs, of which little is known. Dr. (Washington) Matthews is probably the best informed man respecting their mythology.'

"Mr. J. Walter Fewkes (1891) writes:

"'The Hopi (Moquis) recognize that they have copied much from the Zunis in their religious ceremonials. Many of their Kat-tci-nas dances are said to be Zuni Kat-tci-nas. It is perfectly natural that they should copy their neighbors, especially if they believe the ceremonials more effective, and, also, the Hopi observances have evidence of being copied from many sources.

"'It is a most baffling task to obtain from the Indians the proper names of their ceremonies. It is probable that for each celebration they have several names, which are mostly descriptive of some portions of a dramatic episode or some particular phase with more or less mystic elements.'

"Mr. A. F. Bandelier says the Moquis are Pueblo Indians to all intents and purposes, their language excepted. This probably in-

cludes their religion, Pueblo referring to the Pueblos of New Mexico.

“It would seem from the authorities that the Moqui religion consists of ‘mythology’ and a number of ceremonies of a devotional character; in fact, a highly developed materialism with ceremonial aids.

“It will be recalled in this connection that there is no Christian church in any of the seven Moqui pueblos, and but little evidence of the remains of even a memory of the Catholic faith, whose clergymen were once with them, save, perhaps, in the rough shrines and altars now seen.

SACRED FIRES NOT PERPETUAL IN THE ESTUFAS.

“With a view to placing the life and actual condition of this curious people (the Moquis) on record in the Eleventh Census, the special agents who visited the Moquis were instructed to observe closely as to their alleged mysteries. It is stated by several modern writers that the Moquis kept alive the sacred fires. Mr. Scott wrote in 1890, both as to this and the venerable pipes as follows:

“I have heard of the sacred fires that are ever kept burning in the kevas (or kivas) of the Moqui Pueblos, and naturally looked for them. But alas! like many other things I read about and was told of, they proved a myth. During ceremonies they always keep a little fire going, which may be properly called their altar. These fires are prepared by the priests who pre-

side over the ceremonies, and who sit directly in front of them and go through their invocations addressed to the smoke, which, rising upward and through the hatch, disperses itself in the air and carries their entreaties to the deities; besides, the priests are usually naked and the fire protects them. They smoke tobacco during the ceremonies, which seems to form a part of the rites, and which is never omitted. It is the cigarette as a rule, and is there omnipresent. While they use to some extent the different kinds of modern pipes, I have never seen one about in the kevas; the cigarette is universally used. Now and then an ancient pipe is seen, but all my efforts failed to get one. Pipes are only used in their ceremonies, and the Moquis attach superior attributes to them, believing that they are charmed by the spirits of the dead who, in life, smoked them. The story of the sacred fire seems to have no truth in it. There has been a misunderstanding. It is true that in some of the kevas or estufas of the seven pueblos there are always ceremonies going on, conducted by the priests. These ceremonies are also the schools of instruction for their young men when admitted into the different orders. It is in the estufa that the traditions and folklore of their race are told over and over again. They are the natural resorts of the old men who are unfit for labor, and it is from them that the Moqui youth obtain the traditional part of their education and all data as to the history of their people. This history is all oral, as they have no written language. The fire that is kindled in the keva is upon the flat stone floors and about in the

center. About it are a few blocks of stone, which are used by the priests for seats. These stones are utilized, for practical use, as seats by being covered with blankets, rolled up, to make cushions of. The priests are perfectly naked while going through their religious performances, excepting, of course, the gee string (always worn around the waist of the male), which is not used at all as a covering, but as a suspensory.'

'Mr. J. Walter Fewkes (1891) says that 'in none of the kibvas (kivas, or estufas) in the Moqui pueblos, is there a fire burning all the time.'

MOQUI GODS.

'The number and variety of idols or images belonging to the Moquis is startling. In every household can be seen from one to a dozen wooden or clay idols or gods of the oddest and quaintest shapes, roughly made, and while resembling one another, they are different from any other Indian images. They are of all sizes, from two inches to over four feet high, painted in various colors; sometimes they are invested with beautiful ceremonial robes, woven expressly for them. These gods are not, properly speaking, gods at all, but represent different Cachinas (or Katcheenas), who are but semi-gods and intermediaries between the Moquis and their principal deity. The Cachinas are said to have once existed: 'It was in the long morning twilight of the earth's age'; however this may be, they certainly have an existence now in the grotesque figures found suspended to

the beams that support the roofs of Moqui dwellings or tucked away in little niches or standing up in rows on stone shelves. They are male and female, some vigorously pronounced; the females have extraordinary headdresses only, but the males are most modestly decorated. The male is called O-mow and the female A-to-se-ka; but they are still Cachinas. These gods are used during the ceremonies in the estufas; all possess great antiquity, and when not in use are hidden away by their custodians where they cannot be found except by those who have them in charge. There were two found by a gentleman in a cave under the mesa on which stand the ruins of Awatubi. The male was four feet one inch and the female three feet nine inches in height. He carried them to his house, some twelve miles distant, but they were soon missed by the Indians who venerated them, and a delegation was sent to the gentleman to tell him of the loss of the gods and implore his help in their recovery. They spoke so earnestly, and believed so firmly that ill fortune would follow them if these Cachinas were not found, that he finally said that he had brought them from Awatubi, not realizing that they were so much esteemed; he then led them to a room where they had been placed. The gentleman said the Moquis were beside themselves with joy at the restoration of their gods. This happened some years ago, and since that time no white man has seen them.

“Of this circumstance Mr. J. Walter Fewkes writes in 1891: ‘The worship of the horned A-lo-sa-ka is more strictly characteristic of the pueblo of Mi-con-in-o-vi (Mishongnavi), where this fra-

ternity is probably more numerous than at Walpi. The images of A-lo-sa-ka were once in the possession of Mr. Keam (T. V.) for a few days, but at the earnest solicitation of almost the whole population of Mi-con-in-o-vi they were returned to the priests. At that time they were carried from Keams Canyon back to the pueblo with great ceremony, when a pathway of sacred meal was made for many miles along the trail over which they were borne.' Some Moqui idols or gods are not, perhaps, so sacred as those above referred to. Dr. Oscar Loew, chemist of the Wheeler expedition in 1874, refers to some gods which were for sale, and his experience is that of visitors to the Moquis to-day. The Moquis like money, silver especially. If the wooden gods or figures which Dr. Loew saw in the house of a chief were designed as objects of worship, no profound veneration was manifested for them, since they were readily parted with for a trifling quantity of tobacco.

“The gods made from trunks or limbs of small trees, which by chance have grown to resemble in part a man, are regarded with great favor, especially for gods for the estufa, it being believed that the spirit of a Cachina is in such wood. The material employed in making the Cachinas is usually cottonwood. Such as have ceremonial vestments on are of wood, the clothes being of white cotton cloth, richly embroidered in colors; the cloth used is from the Moqui looms and is of a peculiar fabric; the clothes, including headdress, are also made of feathers. The colors employed in making these gods are not

used with any regard to rule, but as each individual fancies.

“About the heads of some are coronets of five or six small squares of wood. These coronets sometimes resemble a Maltese cross, with a near approach to a Grecian border on them, the lines being in green. The bodies of the wooden gods are usually painted white, and frequently a bit of the down of a feather is glued to the points of the coronet, which may be a symbol, copied from the halos around the heads of the images of saints in Catholic churches. The Spanish Catholic influence is quite apparent in many of the Moqui images, and also in some of their customs, on their pottery, and in figures on their blankets.”

CHAPTER X.

THE HOPI (OR MOQUI) (Continued).

THE SNAKE DANCE—STORY OF ITS ORIGIN—DESCRIPTION OF BY PETER MORAN — PREPARATION FOR—ACCOUNT OF BY CHARLES F. LUMMIS—SPECIAL AGENT SCOTT'S REPORT ON.

The story of the Moquis would be incomplete without not only a reference to, but a full description of the Snake Dance, which is an attractive feature of this Indian tribe, many Arizonans making visits to Walpi every other year to witness it. This dance is held at Walpi in August of every other year, and is an invocation or plea for water and good crops. The details of the dance vary from year to year because everything connected with it is transmitted orally from tradition, and much depends upon the imagination and originality of the priests in charge. The old men of this tribe, as, in fact, of every other tribe of Indians, are the keepers of the mysteries and the directors of all ceremonies, so that while certain essentials are never departed from, such as fasting by the dancers, the race from the spring, the preparation of antidotes or decoction for snake bites, the dance itself is conducted according to the whims of the veteran leaders. The snake estufa at Walpi is hewn out of the solid sandstone of the mesa and covered with logs, brush, and dirt. There is a ladder in it, but there are no benches around it.

Like every other religious ceremony among the Indians of the southwest desert, it is performed for the purpose of influencing the gods to send the rains that the yield of corn and beans and melons in the little hand-tilled fields at the foot of the mesa may be sufficient for the sustenance of the people. Here, according to J. W. Schultz, in the *Pacific Monthly* for August, 1908, is the story of it which the priests of the Moquis relate, in hushed voices, to certain favored ones:

“Away back in the long ago—when the Moquis lived in cliff dwellings, a youth would sit day after day on the edge of the height, gazing down at the rushing river so far below. He was different from all the other young men of the tribe, he did not care for sports—he did not court the young girls; always, day after day, he sat gazing at the river, silent, solemn, a faraway look in his eyes. His parents became anxious about him, fearing that he was mentally unsound, and the youths and maidens jeered at him, joked about him, saying: ‘He is an old man; old man without mind or strength.’

“After sitting on the edge of the cliff day after day for several summers and winters, he went to his home one evening and said to his mother: ‘I must leave you for a while; I have been gazing at the river this long, long time and it is calling me; I must go down it and learn where it ends—if end it does; I must see that far land through which it flows.’

“His mother began to cry, and brokenly—between her sobs—begged him to think no more of such a journey. ‘No one has ever been away

down in that beyond country,' she said; 'no one knows what it is like—what dreadful monsters may inhabit it. Do not go my son. You are my all; if I should lose you I would die.'

"Then his father came in and the mother ran over to him and told him of this wild plan of their son and begged him to forbid it. The son sat silent, making no further plea; the father sat with bowed head, considering what he had heard; finally he said:

" 'It is for men to do things; to travel and learn what this great land is like. I think, mother, that he must go; something—something beyond our knowledge, is calling him. He may meet great dangers—he may never return—yet must he go.'

"In vain the mother cried and pleaded, the father had decided and the youth was to have his way. Therefore, she determined to do all in her power to make this venture into the unknown, easy for him. Calling to her assistance other women, with great labor they collected enough drift logs for a raft and bound them strongly together with rawhide thongs and worm-grass ropes. Then she provided food; ground corn, dried squash and other things; sacks of her store of food she placed on the raft.

"The time came for the youth to depart and his father had a last talk with him. 'You may meet a strange people away down in that unknown country,' he said, 'and if you do, a few presents to them will perhaps help you to be kindly treated. Here, my son, are four little packages of my choicest medicine, and here is a

little bag of sacred meal. Keep the meal for offerings in case of danger; give the presents to those whom you may meet in your wanderings.'

"The youth descended the great cliff, all the people following to see him start on the fearsome journey. He sat down on the raft and kindly hands pushed it out into the current. His mother, sobbing bitterly, would have followed him had she not been held; his father turned away and covered his head with his robe so that no one could witness the tears streaming from his eyes. And thus, swiftly borne by the current, the youth on his raft was swept around the bend of the stream and had really begun his journey.

"On he went, and on, with a long stick fending the raft from projecting boulders and shallow places. Several days he travelled, camping by night on the shore, seeing no one—nothing but the different kinds of game and other animals—the deer, the bighorn, the coyotes, the cougars and badgers, which were then very plentiful in the land.

"One morning as he was drifting along close to the shore, he heard someone weirdly singing. Shoving the raft hard against the sand, he stepped ashore to see who and what kind of person the singer might be. Even as he sprang off to the ground an old, old woman appeared, calling and beckoning to him. Bent with age she was, and white-haired and furrow-faced. 'Whence come you?' she asked.

"'The river has called me,' he replied, 'I seek to know all about it—how far it goes—to what end—and of the country bordering it.'

“ ‘Youth,’ said she, ‘it matters not where the river goes. Come with me and I will show you something far better than that you have planned. I will show you the people of the Under World. I am the Spider Woman. I will change myself into a little spider and hide myself in the fold of your ear and you must be very careful not to scratch me off or bruise me or you will get into trouble. I will keep whispering to you—directing you—and you must do exactly as I say.’

“The Youth agreed to that, and removing his sacks of food and little bundles of gift offerings from the raft, the old woman spider in his ear directed his course. Travelling for some distance, he came to a large hole in the ground. ‘Descend this!’ he was told, and he entered it with hesitation, it was so dark and fearsome a place. Down, down it slanted and he felt his way along it, thinking many times to turn and flee back to the sunlight, but ever, as if knowing his thoughts, the spider encouraged him: ‘Go on’—she kept telling him, ‘Go on, all will be well.’

“At last, after what seemed to him a long night’s travel, he saw light again and, arriving at the mouth of the tunnel, stepped out into the Under World. Here was a beautiful country and a large pueblo. Directed by the spider he mounted a ladder of one of the houses and stepped off on its roof. Here a terrible sight met his eyes; two huge grizzly bears that guarded the entrance arose and with bristling hair growled fiercely at him.

“‘Quick!’ whispered the spider, ‘Open your sack of sacred meal and sprinkle some of it upon them!’

“He did so with trembling hands, and at once the grizzlies lay down, rested their heads on their paws and closed their eyes. ‘Now all is well,’ said the spider; ‘fear not; descend the ladder.’

“In the house, lighted by a small fire, he found a number of men assembled—fine looking men, evidently chiefs of the tribe, and to him who sat in the principal place the youth advanced and handed one of the presents his father had provided.

“‘You are welcome,’ said this man, who proved to be the chief. Some women were there, and one of them, a beautiful young maiden, was ordered to set food before him. The two talked together of various things, and he told her whence he had come.

“The men were singing strange songs and saying various prayers. After a time the chief questioned him, and he told of his journey and his quest, but no word said he of the spider; she whispered him to be quiet about her.

“There he remained for four days, well cared for,—and then the chief said to him: ‘I see that you are worth a trial, you are well-behaved, attentive to our prayers and songs; I wish you to see everything—learn everything in this Under World of ours. Go you now to the other villages and visit there for a time—it is not far—and then return here.’

“At the entrance, on top of the house in this next pueblo, to which the spider guided him, two mountain lions on guard arose and barred his way, spitting and switching their tails. These he also sprinkled with the sacred meal and they became quiet. He passed them and descended into the room. Here also he found the head men of the village assembled, engaged in offering prayers, in dancing, and singing sacred songs. And having advanced and offered the chief a present, he was made welcome. Four days he stayed there, listening to them, and then went on in turn to two other pueblos, where he listened to still different songs and prayers. At last he returned to the first pueblo and house he had visited and was more kindly welcomed than ever. The beautiful maiden waited upon him, the chief talked long and earnestly to him.

“‘I see,’ he said, ‘that you are a steady, wise young man. Therefore I am going to be good to you. These prayers and songs you have heard are all for rain, the rain that makes our corn and other things grow big and ripen. Do you think you can remember them? go back and teach them to your people.’

“The youth repeated and sang them all without one mistake, and performed the dances perfectly.

“‘That is well,’ said the chief; ‘You may now return to your home. I see that this maiden loves you, so I give her to you. All this you have learned here you must be careful to teach your wise ones, so that it may be handed down from father to son for evermore, and be the

means of bringing the rain when it is sorely needed. We, the Snake People, have learned much by long and careful study. All this is a free gift to you from us. You may depart.'

"Hand in hand the young couple left the place, and, guided by the spider, came to another hole in the earth, running straight up into the blue sky and sunlight of the Upper World.

"Here the spider, descending from the youth's ear, wove a basket of strong web and drew them up in it to the faraway surface of the earth, where she bade them goodbye and disappeared in the distance.

"The youth saw the pueblo of his people; thither he led his young wife and there was great rejoicing over his return. His tales of all he had seen and learned were listened to with wonder; the songs and prayers and dances he taught were learned quickly.

"All was peace and happiness in the pueblo. Rains fell copiously. The crops were large. In honor and gratefulness for what he had done the people named the youth Eldest Brother.

"After a time the young wife conceived and gave birth—not to a child—but to a number of rattlesnakes. This was something so unheard of—so loathsome—that a council was held and it was decided that the woman must be driven from the village.

"'If that be done to her,' said Eldest Brother, 'then I go too.' They departed, the woman carrying her snake offspring in her bosom, and set up a little home of their own some distance from the pueblo. The snakes grew and crawled away out on the desert to live the life which was

natural to them. In time their mother gave birth again, but to a fine man child instead of snakes.

“There came a season of drought and the crops withered and died. Although the people sang the songs, offered the prayers and performed the dances Eldest Brother had taught them, the sky remained cloudless; there was not even any dew at night, to say nothing of rain. More seed was planted in the fields but it did not sprout. Day after day the sun poured its heat on the dry and dusty land.

“Then in their trouble the people sent messengers to Eldest Brother: ‘What is wrong?’ they asked. ‘Why have these prayers and songs and dances you taught us failed to bring the rain? Have we omitted any part of them?’

“‘You have done a grievous wrong,’ he replied, ‘those people of the Under World are Snake people, and you have driven their kin from your pueblo. Never will you get rain unless you atone for it.’

“‘Oh, we will atone!’ cried the elders, ‘we will atone; tell us what to do.’

“‘You will go out on the desert,’ he replied, ‘and gather in those younger brothers and taking them to a Kiva (sacred house) wash them carefully, purifying their bodies. Then you will carry them with you in the sacred dance. Thus will their kindred of the Under World be appeased and your prayers to the gods will be answered.’

“This they did, first recalling Eldest Brother and his family to the pueblo to remain there.

Forth on the desert they went, and whenever they found a rattlesnake, quickly seized it, put it in a sack and carried it to the Kiva. Near and far they searched for them, and when no more were to be found, the snakes were carefully washed and the dance was held. Then Eldest Brother's counsel was proven to be true. The rains did fall and plentifully, and the needed crops were heavy. Ever since that time in the long ago, once every year these people have held the sacred dance.

“It truly is a singular custom, this dance of the isolated Moqui people, but more singular is the fact that they never are bitten by the deadly reptiles. They go out on the desert and carefully seizing them, lift them and put them into their sacks. Equally fearless are they in washing them in preparation for the ceremony, and in rushing out with them in their hands and mouths to join in the dance. What is the apparent power which they seem to possess over the poisonous things? Is it because, in the course of centuries, the knowledge has been bred into the snakes that the red men never harm them, and that, therefore, they have no fear of being handled?”

“Could white men approach them and lift them into a bag, wash them, dance with them, with like immunity from being struck?”

Mr. Peter Moran, the eminent artist of Philadelphia, was a frequent visitor to those Indians, and, in company with Captain John G. Bourke, saw the dance at Walpi in August, 1883. His notes on that dance which are contained in the Eleventh Census of the United States, 1893,

differ materially from the account given by Special Agent Scott of the dance of 1891. The accounts of the dance of 1883 by Mr. Moran and Captain Bourke agree. The following are these different accounts of the dance and of the ceremonies preceding them:

THE ESTUFAS AND SO-CALLED
SACRED FIRES OF THE MOQUI
SNAKE DANCE OF 1883.

By Peter Moran.

“By reference to my notes made during my trip to witness the snake dance of the Moquis in 1883, I find that Captain Bourke and myself left Keams Canyon about noon on August 11, 1883, and that we reached the foot of the mesa on which the pueblo of Walpi stands, late that afternoon. The distance is about twelve miles. On every hand there was evidence of the agricultural industry of the Moqui Indians. On arriving at the top of the mesa at the Tewa end we found no quarters, but we obtained a room in which to stay during our visit in the middle town, called Sichumnavi. After supper we concluded to visit Walpi and go down into the estufas. The one visited that night was square in shape, about 25 or 30 feet long by 15 or 20 feet wide and 9 or 10 feet high, cut out of the sandstone, and with mud roof. There was present during our visit a large number of Indians, men and boys, all naked except the breechclout; all had spats of white paint over their bodies. The walls of the estufa were covered with articles of various kinds, which were to be worn

or used in the dance on the morrow. On one side of the room on the floor was what might be called an altar, made of various colored clays, sands, or ashes, say three feet square. The center was a flat ground of light gray earth or ashes, and in the center of this was a crude representation of a mountain lion with blood flowing from the nose. This square was bounded by three fine lines or bands of color, black, yellow, and red; this again was bounded by a broad band of dark gray, on which were representations of four snakes, white, red, green, and yellow; around this on three sides of the square was a railing of sticks painted black, the lower ends resting in a base of mud balls, their upper ends ornamented with feathers and corn; around all was a broad band of earth or ashes of light gray. There was no fire of any kind in the estufa at this time, nor did we see any evidence that there had been. The men and boys were eating ravenously of food brought them by the squaws, which had been cooked outside in their houses. The squaws were not permitted to enter the estufa. At this time there was no evidence that there were any snakes in this estufa, as they were kept in large earthen jars. The dance took place on August 12th, between 4 and 5 o'clock in the afternoon. Early on the morning of the 12th we revisited the estufa that we were in the evening before and found a number of men and boys getting ready for the dance. The snakes had been liberated and were crawling along the floor against the wall near the altar, and were kept together by several old men, who seemed to me to be



SNAKE DANCE AT MISHONGNOVI.

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1900

under the influence of a narcotic; whether this was so or not we had no means of knowing. These old men sat on the floor with bahoos of feathers in their hands. When a snake attempted to move away from the wall the old men, with a snake-like motion, moved up to it and drove it back. These old men acted like snakes. At one corner of the altar in the estufa there were two earthen jars, one containing water, the other meal; in the middle of the outer gray band was a portion of an abalone shell, and in the center of the red band was a number of stone objects. We left this estufa after half an hour's visit and visited another one, and found therein only one person, an old man at work; here we found another altar about the same size as the one before described, but different in design and color; the center was a gray ground, the upper portion of which had a series of circles running together and colored yellow, green, red, and white; these represent clouds from which are coming four snakes, representing lightning, yellow, green, red, and white. This center is surrounded by four bands of color, the same as snakes and clouds, as three sides of this square are. As in the altar before described, there were small sticks stuck into balls of mud and surmounted by corn, feathers, and the down of eagles or turkeys dyed a bright red. This was surrounded by a broad band of gray color; in the center and upper portion of this band were four stone implements, hammers and axes. Behind the altar was some freshly cut corn, and near it were some pipes and stone implements in a pile. One of the pipes was of

stone and resembled a large cigar holder. Running around three sides was a number of stone implements. In front of the altar was also a pile of green corn. We went again in the afternoon, from 1 to 2, to the estufa where the snakes were kept, which is called, Captain Bourke informs me, 'Estufa of the Eagle Gens.' We found that the altar had been destroyed, and in its place on the spot was a bowl containing a medicine or decoction, which Bourke uncovered and tasted. We found a large number of men and boys painting and dressing themselves for the dance. There were two old men reclining on the floor keeping the snakes in order. All the business of preparation was carried on in silence, no noise or confusion of any kind; not a word was spoken. The room was now crowded with old and young, making ready for the dance by painting their bodies, faces, and arranging the ornaments they were to wear. At this time the old men, the guardians of the snakes, began to put the snakes into bags of cotton and buckskin, and as they were filled they were carried to the 'Estufa of the Rabbit Gens.' We were here notified that we had better go out and get seats, as the dance would soon begin. We took a station on the second story of a house beyond the sacred rock. Against a wall running at right angles to the one on which we were seated was a lodge of cottonwood covered with a buffalo hide, called the snake bosky. Captain Bourke's account of the dance is complete and exact, and is identical with my account as to facts.

“There were no fires, sacred or otherwise, or even smoke in any of the estufas during our visit, nor any evidence that there had recently been any fire. We had exceptional facilities for seeing the dance, and there were few if any visitors besides Captain Bourke, our two men, Mr. Keam and Mr. Steven, and myself. I am also of the opinion that none of our party, resident or otherwise, had ever seen the snake dance before, and that probably we were the first white men who ever visited the estufas during the Moqui (Walpi) snake dance. The Moquis were not greatly pleased, but the presence of Captain Bourke with the two soldiers and the ambulance with ‘U. S.’ on it were potent. Captain Bourke, if he was not in fact, always appeared to be exactly the best friend of each and every Indian whom he had met; at least he seemed to convince the Indian that it was so, and so we were made welcome. Without Captain Bourke we never would have been permitted to enter the sacred estufa. Under his lead we went down the ladders and stayed. Of course we could not speak to the Indians, as not one Indian of the entire Moqui pueblos could speak English, and the only attempt made was by one man at Tewa, who could say ‘one dollar.’

“On the morning of the dance, the snakes, more than a hundred in number, were kept close to the sides or walls of the estufa by the old men with the bahoos. I tried to buy a bahoo of one of these attendants, but he declined to sell it, saying that if he did his stomach would burst open. I am convinced that the snakes were not

doctored, neither was their poison exhausted by letting them strike a board or other object.

“During the dance, between 4 and 5 p. m., a rattlesnake struck one of the dancers on the right ear and held on. The antelope man became frightened and ran away. The dancer, becoming angry, grabbed the snake, which was a large one, tore it from his ear and threw it on the ground, but the bitten ear did not swell. The snake, thus released, coiled and struck at a Navajo, who was standing near the edge of the mesa, which so frightened the man that he drew back and ran off, and the snake bounded back of the sacred rock and got among some Indian women, who were mortally afraid and ran away in fright; then he escaped. If the snake had been doctored, and was not venomous, they would not have been afraid of it.

“I also observed in the dance that as each snake dancer passed around the sacred rock he threw the snake from his mouth by a quick jerk of his head to the right into the space in front of the bosky, where the antelope men took charge of it. Then he took a fresh snake from the bosky and danced around again, and so on.” (It will be noted that in the account by Mr. Scott in 1891, the snake dancers kept the snakes they first received and danced with them until the end. In 1891 there was no change of snakes by the dancers at each round.)

In “Some Strange Corners of Our Country,” 1892, Charles F. Lummis gives the following account of the snake dance of 1891, at which he was present:

“The Pueblos often protect in their houses an esteemed and harmless serpent, about five or six feet long, as a mouse trap, and these quiet mousers keep down the little pests much more effectively than a cat, for they can follow shee-id-deh to the ultimate corner of his hole. But while all snakes are to be treated well, the Pueblo holds the rattlesnake actually sacred. It is, except the pichucúate (a real asp), the only venomous reptile in the southwest, and the only one dignified by a place among the ‘Trues.’ The ch’-ah-rah-ráh-deh (the Tee-wahn name is imitative) resembles the rattling. The Moquis call the rattlesnake chú-ah. It is not really worshipped by the Pueblos, but they believe it one of the sacred animals which are useful to the Trues, and ascribe to it wonderful powers. Up to a generation ago it played in the marvelous and difficult superstitions of this people a much more important part than it does now, and every Pueblo town used to maintain a huge rattlesnake, which was kept in a sacred room, and with great solemnity fed once a year. My own Pueblo of Isleta used to support a sacred rattler in the volcanic caves of the Cerro del Aira (hill of the wind), but it escaped five years ago, and the patient search of the officials failed to recover it. Very truthful old men here have told me that it was nearly as large around as my body, and I can believe it with just a little allowance, for I have seen one here as large as the thickest part of my leg.

“There are many gruesome stories of human sacrifices to these snakes, the commonest being that a baby was chosen by lot from the pueblo

once a year to be fed to ch'-ah-rah-ráh-deh; but this is, of course, a foolish fable. There are no traces that the Pueblos ever practiced human sacrifice in any shape, even in prehistoric times, and the very grandfather of all the rattlesnakes could no more swallow the smallest baby than he could fly.

“For sixteen days beforehand the professional ‘snake men’ have been in solemn preparation for the great event, sitting in their sacred rooms (estufas), which are carved in the solid rock. For many days before the dance (as before nearly all such ceremonies with the Pueblos) no food must pass their lips, and they can drink only a bitter tea, called màh-que-be, made from a secret herb, which gives them security against snake poison. They also rub their bodies with prepared herbs. Six days before the date of the dance the snake men go down the mesa into the plain and hunt eastward for rattlesnakes. Upon finding one the hunter tickles the angry reptile with the ‘snake whip’ (bahoo), a sacred bunch of eagle feathers, until it tries to run. Then he snatches it up and puts it into a bag. On the next day the hunt is to the north; the third day to the west; the fourth day to the south, which is, you must know, the only possible order in which a Pueblo dares to box the compass. To start first south or north would be a dreadful impiety in his eyes. The captured snakes are then kept in the kibva (sacred room called estufa in the other pueblos), where they crawl about in dangerous freedom among the solemn deliberators. The night before the dance the snakes are all cleansed with

great solemnity at an altar which the snake captain has made of colored sands drawn in a strange design.

“The place where the dance is held is a small open court, with the three story houses crowding it on the west and the brink of the cliff bounding it on the east. Several sacred rooms hollowed from the rock, with tall ladders leading into them, are along this court. At the south end of the court stands the sacred dance rock, a natural pillar about fourteen feet high, left by water wearing upon the rock floor of the mesa’s top. Midway from this to the north end of the court has been constructed the keé-si, or sacred booth of cottonwood branches, its opening closed by a curtain. Just in front of this a shallow cavity has been dug and then covered with a strong and ancient plank, with a hole in one side. This covered cavity represents Shipa-pú, the great Black Lake of Tears, a name so sacred that few Indians will speak it aloud, whence, according to the common belief of all southwestern Indians, the human race first came.

“On the day of the dance the captain of the snake men places all the snakes in a large buckskin bag and deposits this in the booth (snake kibya). All the other active participants are still in their room, going through their mysterious preparations. Just before sunset is the invariable time for the dance.

“Long before the hour the housetops and the edges of the court are lined with an expectant throng of spectators: the earnest Moquis, a goodly representation of the Navajos, whose

reservation lies just east, and a few white men. At about 5:30 in the afternoon the twenty men of the antelope order emerge from their own special room in single file, march thrice around the court, and go through certain sacred ceremonies in front of the booth. Here their captain sprinkles them with a consecrated fluid from the tip of an eagle feather. For a few moments they dance and shake their guajes (ceremonial rattles made of gourds) in front of the booth, and then they are ranged beside it, with their backs against the walls of the houses; among them are the youngsters that day admitted to the order, in which they will thenceforward receive life-long training, dimpled tots of from 4 to 7 years old, who look extremely cunning in their strange regimentals.

“Now all is ready, and in a moment a buzz in the crowd announces the coming of the seventeen priests of the snake order through the roofed alley just south of the dance rock. These seventeen enter the court in single file at a rapid gait, and make the circuit of the court four times, stamping hard with right foot upon the sacred plank that covers Shi-pa-pú as they pass in front of the booth. This is to let the Cachina (spirits or divinities) know that the dancers are now presenting their prayers.

“When the captain of the snake order reaches the booth on the fourth circuit the procession halts. The captain kneels in front of the booth, thrusts his right arm behind the curtain, unties the sack, and in a moment draws out a big, squirming rattlesnake. This he holds in his mouth with his teeth about six inches back of

the ugly triangular head, and then he rises erect. The captain of the antelope order steps forward and puts his left arm around the snake captain's neck, while with the snake whip in his right hand he 'smooths' the writhing reptile. The two start forward in the peculiar hippety-hop, hop, hippety-hop of all the Pueblo dances; the next snake priest draws forth a snake from the booth, and is joined by the next antelope man as partner, and so on, until each of the snake men is dancing with a deadly snake in his mouth and an antelope man accompanying him.

"The dancers hop in pairs thus from the booth to the dance rock, thence north, and circle toward the booth again. When they reach a certain point, which completes about three-quarters of the circle, each snake man gives his head a sharp snap to the left and thereby throws his snake to the rock floor of the court, inside the ring of dancers, and dances on to the booth again to extract a fresh snake and make another round.

"There are three more antelope men than snake men, and these three have no partners in the dance, but are intrusted with the duty of gathering up the snakes thus set free and putting them back into the booth. The snakes sometimes run to the crowd, a ticklish affair for those jammed upon the very brink of the precipice. In case they run, the three official gatherers snatch them up without ado; but if they coil and show fight these antelope men tickle them with the snake whips until they uncoil and try to glide away, and then seize them with the rapidity of lightning. Frequently these gath-

erers have five or six snakes in their hands at once. The reptiles are as deadly as ever; not one has had its fangs extracted. * * *

“At last all rush together at the foot of the dance rock and throw all their snakes into a horrid heap of threatening heads and buzzing tails. I have seen that hillock of rattlesnakes a foot high and four feet across. For a moment the dancers leap about the writhing pile, while the sacred corn meal is sprinkled. Then they thrust each an arm into that squirming mass, grasp a number of snakes, and go running at top speed to the four points of the compass. Reaching the bottom of the great mesa, (Hualpi, where the chief snake dance is held, is 660 feet above the plain), they release the unharmed serpents.

“These astounding rites last from half an hour to an hour, and end only when the hot sun has fallen behind the bald western desert. Then the dancers go to their sacred purification with the secret herb, and the awed on-lookers scatter to their quaint homes, rejoicing at the successful conclusion of the most important of all the public ceremonials of Moqui. It is believed by the Húpi (Moquis) that the rattle-snake was one of their first ancestors, the son of the Moqui Adam and Eve, and they have a very long and complicated folk story about it. The snake dance is, therefore, among other superstitious aims, designed to please their divinities.”

Special Agent Scott's report on the snake dance of August 21st, 1891, which is also con-

tained in the Eleventh Census of the United States, 1893, follows:

“The ‘snake deity’ is the ‘water god’ of the Moquis. With them the snake lives in the earth and under the water, and glides over either with equal ease. He is mysterious to them, and from his likeness to the lightning in the heavens they associate him with that phenomenon, and, not being able to separate or define the objective from the subjective, the two are to them identical. To the Moquis’ mind lightning is the snake’s tail striking the clouds, and thunder the report of the blow; rain is the effect, so the conclusion is natural that they should believe in him as being the most potent intermediary of all animal life that they could have between themselves and their principal deity.

“Irrigation or rain is what the Moqui country most needs. There is water, but it is so scarce and so difficult to obtain that the Moquis are obliged to go long distances for it, and so it becomes almost a luxury.

“The snake dance of the Moqui Indians is to propitiate the water god or snake deity, whose name is Ba-ho-la-con-gua, and to invoke his aid in securing more water, that their fields may be made productive. It is a novel exhibition of religious zeal and remarkable for its quick changes. Its chorus chants are weird incantations, thrilling and exciting both spectators and celebrants.

“The religious ceremonies prior to the public exhibitions of the dance occupy eight days; they are held in the snake keva, or estufa, and are

of a secret nature, although a few white men have been permitted to witness them. The dance is the closing scene of these long secret invocations, and its performance occupies but a short time, not more than thirty-five to forty minutes.

“The day preceding the snake dance the antelope order holds a dance, in which the snake order participates (the snakes are left out). The antelope order, which ranks next to that of the snake order, assists in the snake dance. The day before these singular final ceremonies the men of the antelope order prepare many little prayer sticks called ba-hoos (the ba-hoo is a small stick, to which, at one end, is attached one or more small light feathers, and symbolizes a prayer), which they give to the men of the snake order, who, on the morning of their dance, go out from the pueblo and distribute them at all the springs. When these prayer sticks have been placed at the different springs or holes the men race back to the keva at Walpi, on the mesa where the snake dance is to be held. The principal race is from Weepo (onion springs), at the north of Walpi, some four miles, down through the desert to the south end of the mesa, then up the difficult trails into the pueblo. It is a most exciting scene, and in this running great endurance is exhibited, for the men have fasted for four days previous, partaking of nothing but a decoction prepared by the chief or priestess of the order as an antidote for the rattlesnake bite in case any may be bitten during the ceremonies. This antidote is known only to the chief priest and the priestess

and the secret is only imparted to their successors when they are obliged by age and infirmity to relinquish the functions of their office. The snake dance, which is the conclusion of the eight days' ceremony before mentioned, takes place at Walpi every two years, in the middle of August, late in the afternoon. The day is appointed by the chief priest. This year (1891), the dance occurred on August 21, about 5 o'clock p. m., and lasted only thirty-five minutes. The men of the snake order, of course, were in the estufa in training for the four days before the dance.

“For the ceremonies of the snake dance the pueblo is thoroughly cleaned, and quantities of melons, peaches, and other eatables are placed about in ollas and dishes. Piki, or corn bread of many colors, is plentiful, and the evidences of a feast are on every hand. These people, although poor, remain hospitable; not having mixed much with white people, they have not as yet become selfish and unduly mercenary, and all visitors are welcome to eat. The number of visitors increases yearly, however, and pretty soon the hospitality of the Moquis will be put to full test.

“On the afternoon of the dance, and long before the appearance of the actors, the Indians gathered on the housetops of the pueblo of Walpi, which overlook the court, and sacred rock, all gaily dressed in bright colored blankets, ribbons and feathers. Some young Indians climbed to the top of the sacred rock, with the aid of a lariat, from which a better view could

be had. Two or three cowboys, with strong Saxon faces, and other visitors from the settlements and large cities in the east were there, conspicuous by their modest attire and small numbers. The Indians gather from all the other pueblos of the Moqui group and a few from Acoma, Laguna and Zuni. Altogether there must have been five hundred people present, including, of course, the Navajos and whites, and General A. McD. McCook, commanding the district of Arizona, and staff; also Dr. Washington Matthews, the eminent ethnologist, and Special Agent John Donaldson.

“There was a murmur of expectancy, when all looked toward the southern part of the inclosure and saw emerging through the narrow street the men of the antelope order dressed in short white cotton kilts, or skirts, with flowing sashes of the same material, all embroidered with curious designs in red, yellow, and green, the hair, worn loose, flowing down the back, with tufts of feathers, selected from the eagle’s breast, tied at the top of their heads, from which tufts, falling down over their raven hair, were two tail feathers of the eagle; earrings, bracelets, and strings of beads, worn according to fancy, and heavily fringed moccasins and anklets completed the costume, while their faces were grotesquely painted in white, yellow, green, and black, resembling much their wooden gods in the disposition of the colors. The general arrangement was picturesque.

“There were seventeen men of the antelope order who assisted those of the snake order in their dance. The snake order numbered thirty-

seven, a majority of whom were young men, a few were quite old, and three were boys recently initiated, the youngest not more than five years of age. The antelope order was headed by an important looking personage dressed differently from the rest. He was the principal priest of his order, and in addition to the white cotton ceremonial kilt and girdle, feathers, fringed moccasins, and beads, he wore a coil of blue yarn over the right shoulder down to the left hip, a garland of cottonwood branches in leaf around his head and a similar one about the loins, and anklets and armlets of the same. He carried a bowl of sacred water in his left hand; in his right hand he held three eagle feathers, which he used in sprinkling the water over the space about the sacred rock where the dancers were to hold their unusual ceremony; he paid particular attention to the bosky where the snakes had been placed. A man of the antelope order brought the snakes from the snake estufa in a gunny sack and placed them in the bosky (bosque) about fifteen minutes before the dance began; they were sprinkled with sacred meal by the priest before leaving the estufa. The snakes had been in the estufa for three or four days. The Indians catch the snakes by going into the desert, beginning about a week before the dance, in parties of two, who carry a bag of leather or cloth; one of the men carries a bag of sacred meal and one of them a bahoo. The rattlesnake and other snakes crawl into the chill-dill-ghizze bush, known as the 'hiding bush,' by the Navajos.

“One man sprinkled meal on the snake, the other attracted its attention by tickling it with the bahoo, while the first grabbed it by the neck and dropped it into the bag. The men sometimes catch the snakes while moving, but they believe that they must first sprinkle the snakes with meal. The catching party on its return to the pueblo puts the snakes in the estufa to wait for the day of the dance.

“Some twenty or thirty feet from the sacred rock, north, and a little in front of the houses, the snake bosky is built. It is a low, stone inclosure, covered with long cottonwood boughs, standing upright, shaped like a Sibley tent, say eight feet, and fastened together where the branches begin, leaving the branches free, with a cotton cloth about it. The antelope men came in single file, passing along the edge of the mesa, turning to the left and back in front of the snake bosky, then around the sacred rock, continuing to follow the ellipse they had described until they had passed the bosky several times, moving in a quickstep. They halted in front of the bosky and faced toward it; their priest advanced, made an invocation, and threw sacred meal in over the bag containing the snakes. He had the meal on a large black plaque of straw. It was a ‘gate open’ plaque. The men then sang a low chant that was like the moaning of the wind before a storm; all the time an accompaniment of rattles, with which the men were provided, was kept up, producing a pattering sound like that of falling rain. This peculiar, muffled sound was obtained by using the rattles, which

are made of cottonwood, round and flat, instead of the gourd, which is pear-shaped.

“At the conclusion of the chant the snake order made its appearance from the estufa, like their brothers of the antelope order, in single file, preceded by a stalwart leader, who carried a bow and a quiver filled with arrows. His hair and that of his followers fell loosely down the back, the front being banged just above the eyes. This leader also carried a buzz, or stick, attached to a string, which he would twirl through the air, making a noise like distant thunder. On the tops of their heads the men wore tufts of brown feathers. Their kilts were buckskin, dyed a brownish color, streaked with designs in black and white, and resembling a snake. Their moccasins were brown, and the general tone of their entire decorations was brown, which made all the more distinct the zigzag lines of white on their arms and bodies, which represented lightning. The forehead and lower legs were painted a pinkish color, their chins white, their upper lips and faces from the bottom of the nose to the ears black, and each wore a bandolier, or leather strap, over the right shoulder and down over the left hip. Attached at intervals to the lower part of this armament were numerous brown clay balls, tied to a band just above the calf of the leg; each one wore a rattle made of a turtle shell and sheep toes. As they came upon the scene, beyond the sacred rock, the antelope order faced about. The snake order made the circuit of the open space between the houses and the east side of the mesa three times before halting,

then faced toward the snake bosky, in front of which is a deep hole, said to lead down to the 'under world'; it is covered with a very thick plank, upon which each one of the performers stamped with great force as they filed over it. A belief exists among them that whoever breaks this cover by so stamping upon it during a ceremony will succeed to a grand fortune of some kind.

“After the three circuits had been made they took position in line facing the snake bosky, on the two flanks of which stood their brothers of the antelope order, who joined them in a weird song, the time being kept by the snake men taking a half step backward with the right foot, bringing the heel down with a quick movement, which caused the turtle shells and sheep toes to give, in their combined rattle, a noise not unlike the warning of the rattlesnake. The movement is measured and effective. As soon as the song was through the snake men again made the circuit of the small space between the houses and the east edge of the mesa, going around the sacred rock from left to right, near which stood a number of maidens arrayed in ceremonial dresses, who carried bowls of sacred water, with which they sprinkled the dancers as they passed, using the eagle feathers in the manner of the priests of the antelopes.

“Now the thrilling part of the performance or ceremony began. As the men returned by the same circuitous line and reached the space in front of the snake bosky, the bag having been opened and the snakes bountifully sprinkled

with sacred meal by the priest, each dancer, as he came up, was handed a snake by the priest; the dancer then, after placing in his mouth a quantity of blue clay, which he carried in his left hand for the purpose, as a bed for the snake, placed the snake (some ambitious dancer would take two small snakes) between his teeth, the head always toward the right shoulder and about four inches from the corner of his mouth.

“There were a hundred snakes in all, many of them rattlesnakes, but there were bull snakes, racers, and others, in size from six inches to four feet long, and they squirmed actively, doing their best to get away. As soon as the snakes were in the dancer’s mouth he would be joined by an attendant from the antelope order, who placed himself upon the right of his brother, the right arm of the latter and the left arm of the former about each other’s backs. The antelope attendants carried in their right hands large bahoos (prayer sticks), with which, the feathers waving backward and forward, they kept the snakes busy and, watching their movements, prevented them from striking. In the above manner, by twos, they continued the strange march, going round and round the sacred rock, from left to right, receiving baptisms of sacred water and meal from the maidens as they passed them. This they did six or seven times. The snake dancers threw their heads back and kept them as high as they could.

“Now and then a snake got loose and fell upon the ground and began to glide away or coil to strike, but the attendant was ever watchful and

never failed to so attract the snake's attention with the bahoos as to enable the dancer to pick it up and replace it in his mouth. The dancer was always careful to seize the snake just back of the head.

“Each dancer kept the first snake handed to him. If it was a small one, the next time around he would obtain another small one, and thus have two in his mouth, and one man I saw with three long slender snakes. Another man had but one small snake, which was entirely in the mouth except the head, neck, and just enough of the body to resemble a twisted cigar. Sometimes a dancer carried one or two snakes in his hands while he danced.

“The incessant shaking of the rattles in the hands of the men was done apparently to attract the attention of the snakes and confuse them.

“Near the conclusion of the ceremony one of the priests made a large circle on the ground in the plaza, or square, and when completed the dancers, as they passed it, deposited the snakes within its borders, where they were permitted to remain for a short time. It can be easily imagined that the mass of writhing snakes thus suddenly released and piled together, made rather a hideous and forbidding spectacle, but not more so than when they were making vain endeavors to release themselves from the dancers' jaws; still all this is not more repulsive than the performance given by so-called snake charmers, women particularly, who travel with shows and exhibit in museums in civilized life.

“At a signal, a rush was made, and the actors in this strange drama, men of the snake order, grabbed the snakes with quick and dextrous movements, some with two and three in each hand, holding them aloft, and in the ‘twinkling of an eye’ they disappeared from the mesa, going north, south, east, and west; once in the desert their strange companions were freed.

“From the time of departure with the snakes to the desert and return of the men the space seemed incredibly short. Some of the spectators attempted to follow them, but were obliged to desist owing to the precipitous descent and danger attending it. I followed out to the south end of the mesa, only to find that the snake men had already reached the desert; some of them were on their return. As they came up over the top and were entering the pueblo I took several kodak shots at them as they passed me. When they had all gotten back they quickly removed their dancing costumes and donned the modern trousers, waistcoats and hats. From fierce-looking savages they were transformed into meek and gentle-looking Moquis, and among them I recognized my old friend ‘Adam,’ who had been interpreter at the school in Keams Canyon, whose kindly disposition is well known. A laughable scene followed the dance. As is their custom, all the snake order, who had fasted for four days, partaking of nothing but a liquid prepared for them by the snake priest, to whom and the snake priestess only the decoction is known, assembled at a point just beyond the snake keva, where each drank of a liquid

which produced violent vomiting. This final act closed the ceremonies.

“They handled the snakes with great care so as not to hurt them and religiously returned them to their natural haunts when the dance was over, refusing many offers of money for some of the specimens; offers which would have tempted some so-called civilized people.

“During the entire time, from the moment when the snakes were taken out of the bosky until they were thrown into the mass or pile on the ground within the ring of meal made by the priest, all was intense action. The participants and the attendants never for one moment let the interest relax, but drove everything on with force. The celerity of the proceedings evidently kept the snakes muddled. The snakes were not, to my knowledge, doctored for the occasion.

“During the dance two of the snake order were struck by rattlesnakes, one in the nose, the other in the upper portion of the arm. They drew back for a moment, but continued the dance, and no ill effects were afterward noticed from the bites. The man struck in the nose had some difficulty in getting the snake off, and only did so with his attendant’s assistance.

“The snake order is spreading among the Moquis. Their chief religious ceremonies have been confined to Walpi for untold time. Now branches of the order have been established at Oraibi, Shimopavi, and, I believe, in Shipaulavi. The ceremonies occur every two years. Next year it will take place at Oraibi, two years from now again at Walpi and Shimopavi. The

day for its celebration is selected by the chief priest, and the date of its occurrence is approximately established by watching the sun's declination toward the south. They note the shadows that fall in the crevice of a rock, and in the same way reckon the day for their Christmas dance, the occasion for a dance to their sun god, which is about December 22d.

“The Moquis have been told that the government intends to stop the snake dance, and they say that it will be a great wrong, since it is a part of their religion, and they feel that their rights will thus be taken from them by denying them the privilege of worshipping after the manner of their fathers, which is not denied the white people of the country. This snake dance is a religious ceremony and most solemnly conducted.

“The liquid which the members of the snake order drink during the four final days of the ceremony is an antidote to the poisonous effect of the rattlesnake bite, and I have been assured that it never fails. I saw a Moqui who had been bitten while in the fields who did not get the aid of the snake priest for an hour later, but who recovered, although his arm was greatly swollen before he received the antidote. He was unable to do much for several days.”

CHAPTER XI.

THE HOPI (OR MOQUI) (Continued).

THE SNAKE DANCE (CONTINUED.)—DESCRIPTION OF BY CAPT. JOHN G. BOURKE—ORDER OF THE PROCESSION—THE FEMALE DETACHMENT—THE SNAKE CARRIERS—BEHAVIOR OF THE SNAKES—CONCLUSION OF THE DANCE.

Captain J. G. Bourke's description of the snake dance, mentioned above, is not given in the Extra Census Bulletin on the Moquis by Mr. Donaldson, but is contained in Captain Bourke's work, "The Snake Dance of the Moquis," written by him in 1884, and follows:

"A whirring sound resembling that of rain, driven by summer gusts, issued from the arcade; with this came the clanking of rattles and gourds filled with corn. The dancers were moving down toward us.

"First came a barefooted old man, crowned with a garland of cottonwood leaves, holding in his hands in front of him a flat earthen bowl, from which he sprinkled water upon the ground, very much as a Catholic priest would asperse his congregation.

"The second old man carried a flat basket of fine cornmeal.

"The third held his left hand up to a necklace of bears' claws, while with his right he gently rattled an instrument shaped thus, T, painted white.

“The next five men were armed with the same odd-looking rattles, but as they marched close behind one another in single file they were not considered as holding the same rank or as discharging functions of an importance equal to those of the old men who advanced alone.

“Numbers 9 to 17 inclusive were little boys, from four to seven years old, marching in single file, each bearing one of the T-shaped rattles.

“An interval of five paces separated them from the grown men who had preceded them, and a like distance intervened between them and an old man who bore aloft in his left hand a bow (one of those so gayly ornamented with feathers and horsehair which had been noticed upon the upper end of the Estufa ladders).

“With his right hand this old man rapidly twirled a wooden sling, which emitted the shrill rumble of falling rain so plainly heard as the head of the procession was emerging from the arcade.

“This was the first division of the dance.

“The second and last was composed of forty-eight persons, two of them children, and all males; each bore wands of eagle feathers in both hands. The last man of this division bore a bow, the counterpart of that carried by the sling-twirler of the first division.

“All the dancers wore, tied to the right knee, rattles made of tortoise shells and sheep or goat toes, which clanked dismally whenever the leg or body moved. Small bunches of red feathers were attached to the crown of the head, their long black hair hung loose down their backs,

their faces were blackened from brow to upper lip, while mouth, lower lip, and chin looked ghastly by contrast with the kaolin daubed over them. Collars of the white seashell beads of their own manufacture hung around their necks, and nearly all wore abalone shells glistening on their breasts. Sashes of seashell beads covered their bodies from the right shoulder to the left hip.

“Their bodies, legs, and arms were naked and greenish-black, without mark or design. Kilts of painted cotton cloth hung from waist to knee, and dangling down to the heels in rear were skins of the fox and coyote. Red buckskin fringe hung from the waist in most cases; and in others, again, cotton-ball pendants ornamented the girdles. The feet were covered with red buckskin moccasins, fringed at ankles, and broad white armlets encircled the elbows.

“Each division marched solemnly around the sacred stone and between it and the sacred lodge and tree, the first division completing this formula shortly before the second.

“The first division aligned itself with back to houses, but quite close to them, and with its right abutting against the lodge and tree.

“The old ‘medicine-man,’ or priest, whom for the sake of convenience we have called No. 1, stood in front of and facing the lodge, holding well before him the platter of water and eagle-feather wand.

“When the second division had finished its tour it formed in two ranks facing the first division, and not more than four paces from it.

When this alignment was perfected the men and boys of the first division shook their rattles gently, making the music of pattering showers. This movement was accompanied by the men of the second division who waved their eagle feathers from right to left in accord with the shaking of the rattles.

“This was repeated eight or ten times, all singing a refrain, keeping time by stamping vigorously with the right foot: ‘Oh-ye-haw, oh-ye-haw, ha-yee-ha-ha-yee-ha-ha-yi-ha-a-a-a,’ chanted a dozen times or more with a slow measure and graceful cadence.

“This part of the ceremony over, the old man in front of the cottonwood tree and lodge began to pray in a well-modulated and perfectly distinct voice, and sprinkled the ground in front of him with more water, while the second medicine-man scattered cornmeal from the platter he was bearing.

“Except the water sprinkler, No. 1, and the sling-twirler, No. 8, all the first party wore red plumes in hair, red moccasins, and white cotton kilts; and their bodies, as already stated, were naked and greenish-black.

“The first division remained in place, while the second, two by two, arm in arm, slowly pranced around the sacred rock, going through the motions of planting corn to the music of a monotonous dirge chanted by the first division.

“A detachment of twenty squaws, maids and matrons, clad in rich white and scarlet mantles of cotton and wool, now appeared, provided with

flat baskets and platters, from which they scattered cornmeal in every direction.

“This ended the first act.

“The first division remained aligned upon the sacred rock, the head priest, No. 1, intoning a long and fervent prayer, while the second division quietly filed off, going through the arcade. The interlude was very brief. The second division re-emerged from under the arcade, marching two and two as before; but in this section of the programme the left hand files carried snakes in their hands and mouths. The first five or six held them in their hands with the heads of the reptiles to the right. As the procession pranced closer and closer to where we were seated we saw that the dancers farther to the rear of the column were holding the slimy, wriggling serpents *between their teeth!* The head of the animal in this case also was held towards the right, the object of this being very manifest. The Indians in the right file of the column still retained the eagle wands which their companions had discarded. With these wands they tickled the heads, necks and jaws of the snakes, thus distracting their attention from the dancers in whose teeth they were grasped so firmly.

“The spectacle was an astonishing one, and one felt at once bewildered and horrified at this long column of weird figures, naked, all excepting the snake-painted cotton kilts and red buckskin moccasins; bodies a dark greenish-brown, relieved only by the broad white armllets and the bright yellowish-gray of the fox-skins

dangling behind them; long elfin locks brushed straight back from the head, tufted with scarlet parrot or woodpecker feathers; faces painted black, as with a mask of charcoal, from brow to upper lip, where the ghastly white of kaolin began, and continued down over chin and neck; the crowning point being the deadly reptiles borne in mouth and hand, which imparted to the drama the lurid tinge of a nightmare.

“With rattles clanking at knees, hands clinched, and elbows bent, the procession pranced slowly around the rectangle, the dancers lifting each knee slowly to the height of the waist, and then planting the foot firmly upon the ground before lifting the other, the snakes all the while writhing and squirming to free themselves from restraint.

“When the snake-carriers reached the eastern end of the rectangle they spat the snakes out upon the ground and moved on to the front of the sacred lodge, tree, and rock, where they stamped strongly with the left foot twice, at the same time emitting a strange cry, half a grunt and half wail.

“The women scattering the cornmeal now developed their line more fully, a portion occupying the terrace directly above the arcade, two or three standing on ladders near the archway, the main body massing in the space between the sacred rock and the sacred lodge, and two or three, reinforced by a squad of devout old crones, doing effective work at the eastern end of the rectangle. Nearly all carried the beautiful, closely-woven, flat baskets, in red, yellow and

black, ornamented with the butterfly, thunder bird or deer. These baskets were heaped high with finely-ground corn-flour, which from this on was scattered with reckless profusion, not, as previously, upon the ground, but in the air and upon the reptiles as fast as thrown down.

“This cornmeal had a sacred significance, which it might be well to bear in mind in order to thoroughly appreciate the religious import of this drama. Every time the squaws scattered it their lips could be detected moving in prayer.

“In the religious exercises of the neighboring Indians, the Zunis, the air is fairly whitened with the handfuls of the ‘Cunque,’ as they call it, flung upon the idols, priests and sacred flute-players. In all the Pueblos along the Rio Grande, or near it, the same farinaceous mixture (since it is generally a mixture of cornmeal, pounded chalchihuitl, and other ingredients) is offered as a morning sacrifice to the god of day. Go into any house in Jemez, Zia, Santana, San Felipe, Acoma, or Zuni, and you will find in a convenient niche a small bowl or basket filled with it to allow each person in the family to throw a small pinch to the east upon rising in the morning. The Zunis and Moquis are never without it, and carry it in little bags of buckskin tied to their waist belts.

“The use of this sacred meal closely resembles the crithomancy of the ancient Greeks, but is not identical with it. Crithomancy was a divination, by throwing flour or meal upon sacred animals, or upon their viscera after they had been sacrificed; the forms or letters assumed by

the meal gave to the soothsayer the clue to the future of which he was in quest. While the Greek priest scattered meal upon the sacred victims, it goes without argument that he prayed, and up to this point the resemblance is perfect; beyond this it would be rash to say that any parallelism exists. The Moquis do not attempt to foretell the future by this means, or at least if they do, my researches have been misleading.

“After a snake had been properly sprinkled, it was picked up, generally by one of the eagle-wand bearers, but never by a woman, and carried up to the Indians of the first division, which, as was remarked, had preserved its alignment near the sacred lodge. Most of the snakes were transferred to the infant grasp of the little boys who had come in with the first division. One five-year-old youngster, in the fearlessness of infancy, stoutly and bravely upheld the five-foot monster which, earlier in the day, had so nearly scared me out of my senses.

“This part of the ceremony lasted scarcely a moment; the serpents were at once taken away from the boys and handed to the first old man whom we have learned to regard and designate as the head priest; and by him, with half-audible ejaculations, consigned to the sanctuary of the sacred lodge.

“From this the reptiles made no attempt to escape, the hairy coating of the buffalo skin which lined it keeping them from crawling upward or outward. As fast as the members of the second division had dropped the first invoice of snakes they returned with more, repeating

precisely the same ceremony following their first entrance, the only discrepancy being that in their subsequent appearances *every* man carried a sinuous, clammy reptile between his teeth; one of the performers, ambitious to excel his fellows, carried two; while another struggled with a huge serpent too large to be pressed between his teeth, which could seize and retain a small fragment of the skin only, the reptile meanwhile flopping lazily, but not more than half-contentedly in the air.

“The devotion of the bystanders was roused to the highest pitch; maidens and matrons redoubled their energy, sprinkling meal not only upon the serpents wriggling at their feet, but throwing handfuls into the faces of the men carrying them. The air was misty with flour, and the space in front of the squaws white as driven snow.

“Again and again the weird procession circled around the sacred rock. Other dancers, determined to surpass the ambitious young men whose achievements have just been chronicled, inserted two snakes in their mouths, instead of one, the reptiles in these cases being, of course, of small size. I must repeat that no steps had been taken to render these snakes innocuous, either by the extraction of their fangs or by drugs, and that if they were quiescent while between the teeth of the dancers, it was as much because their attention was distracted by the feather wands plied so skillfully by the attendants, as from any ‘medicine’ with which they had been bathed or fed; that as soon as they

struck the ground, most of them began to wriggle actively and coil up, to the great consternation of the spectators in closest proximity, and that when so moving, the attendants first sprinkled them with cornmeal and then began to tickle them with the eagle wands to make them squirm out at full length, when they would pounce upon them behind the head, and carry them, held in this secure manner, to the little boys, who, grasping them in the same way, seemed to have no apprehensions of danger.

“Once or twice snakes of unusual activity had coiled themselves up in attitudes of hostility, from which they were driven, not by the ordinary eagle wand-bearing attendants, but by older and more dextrous manipulators, whom, it is fair to assume, were expert charmers. This impression, or assumption, will be strengthened by instances to be recorded later on in the drama.

“Two or three serpents struck viciously at all who approached them; one quickly wriggled his way in among the men packed on the outer line of the rectangle, at the crest of the precipice, and another one darted like lightning into the midst of a group of women corn-throwers, raising, especially in the latter case, a fearful hubbub, and creating a stampede, checked only by the prompt action of the charmers, who, without delay, secured the rebellious fugitives and bore them off in triumph, to be deposited in the buffalo skin sanctuary. After the snakes had all been carried in the mouths of dancers, dropped on the ground, sprinkled with sacred cornmeal, picked up, held by the small boys, passed to the chief priest, and by him been

prayed over and deposited in the buffalo lodge or sanctuary, a circle was formed on the ground in front of the sacred rock by tracing with corn-meal a periphery of twenty feet diameter.

“The snakes were rapidly passed out from the sanctuary and placed within this circle, where they were completely covered up with sacred meal, and allowed to remain, while the chief priest recited in a low voice a brief prayer.

“The Indians of the second division then grasped them convulsively in great handfuls, and ran with might and main to the eastern crest of the precipice, and then darted like frightened hares down the trails leading to the foot, where they released the reptiles to the four quarters of the globe.

“While they were running away with the snakes, the first division moved twice around the sacred rock and buffalo lodge, the old man armed with the sling, twirling it vigorously, causing it to emit the same peculiar sound of rain driven by the wind which had been heard on their approach. In passing in front of the sacred rock the second time each stamped the ground with his right foot.

“The whole dance did not occupy more than one-half or three-quarters of an hour. The number of snakes used was more than one hundred; the dancers ran backwards and forwards so confusedly that it was not possible to determine certainly how many times the whole division had changed snakes, but it must have been not less than four, and more, probably as many as five times.

“The opinions of the American bystanders varied as to whether or not any of the dancers were bitten. None was so reported by the Indians, and the proper view to take of this matter must be that while all, or nearly all, the snakes used were venomous, the knowledge and prudence of those handling them averted all danger.

“Williams and Webber said that while the dancers were gathering up the snakes to convey them from the sanctuary or buffalo lodge to the circle of cornmeal in the last act, one man held *ten* and another *seven*.

“After freeing the reptiles at the foot of the mesa the men of the second division ran back, breathless and agitated, to their homes.

“This was the Snake-Dance of the Moquis, a tribe of people living within our own boundaries, less than seventy miles from the Atlantic and Pacific Railroad (now the Atchison, Topeka & Santa Fe Railway), in the year of our Lord 1881.”

CHAPTER XII.

THE HOPI (OR MOQUI) (Continued).

CHARACTERISTICS AND CUSTOMS—MENTAL TRAITS
—CLOTHING—GOVERNING BODY—MYTHOL-
OGY AND FOLKLORE—SUPPORTED BY AGRICUL-
TURE—OWN LARGE FLOCKS AND HERDS—
WEAVING—LANGUAGE—RELIGION—DANCES.

Characteristics and Customs.—The Hopi are rather small of stature, but muscular and agile. Both sexes have reddish-brown skin, high cheekbones, straight broad nose, slanting eyes, and large mouths, with gentle expression. As a rule the occiput exhibits cradleboard flattening. The proportion of albinos is large. The hair is usually straight and black, but in some individuals it is brownish and in others it is wavy. The hair of the men is commonly “banged” in front or cut in “terraces”; the long hair behind is gathered in a sort of short queue and tied at the neck. The matrons wear their hair in two coils which hang in front. On reaching puberty the girls dress their hair in whorls at the sides of the head, in imitation of the squash blossom, the symbol of fertility. The women tend to corpulency and age rapidly; they are prolific, but the infant mortality is very great. Boys and girls usually have fine features, and the latter mature early, often being married at the age of fifteen or sixteen years. Bachelors and spinsters are rare. A few men dress as women and perform women’s work.

In mental traits the Hopi are the equal of any Indian tribe. They possess a highly artistic sense, exhibited by their pottery, basketry, and weaving. They are industrious, imitative, keen in bargaining, have some inventive genius, and are quick of perception. Among themselves they are often merry, greatly appreciating jests and practical jokes. They rarely forget a kindness or an injury, and often act from impulse and in a childlike way. They are tractable, docile, hospitable, and frugal, and have always sought to be peaceable, as their tribal name indicates. They believe in witchcraft, and recognize many omens of good and bad.

The Hopis are monogamists, and as a rule are faithful in their marital relations. Murder is unknown, theft is rare, and lying is universally condemned. Children are respectful and obedient to their elders and are never flogged except when ceremonially initiated as kachinas. From their earliest years they are taught industry and the necessity of leading upright lives.

The clothing of the Hopi men consists of a calico shirt and short pantaloons, and breechcloth, moccasins, and hair bands. Bracelets, necklaces of shell, turquoise, or silver, and earrings, are commonly worn. The women wear a dark blue woolen blanket of native weave, tied with an embroidered belt, and a calico manta or shawl over one shoulder; their moccasins, which are worn only occasionally, are made of ox-hide and buckskin, like those of the men, to which are attached leggings of the same material, but now often replaced by sheepskin. The ear pendants of the women and girls consist of small

wooden disks, ornamented with turquoise mosaic on one side. Small children generally run about naked, and old men while working in the fields or taking part in ceremonies divest themselves of all clothing except the breechcloth.

The governing body of the Hopi is a council of hereditary clan elders and chiefs of religious fraternities. Among these officials there are recognized a speaker chief and a war chief, but there has never been a supreme chief of all the Hopi. Following ancient customs, various activities inhere in certain clans; for instance, one clan controls the warrior society, while another observes the sun and determines the calendar. Each pueblo has a hereditary village chief, who directs certain necessary communal work, such as the cleaning of springs, etc. There seems to be no punishment for crime except sorcery, to which, under Hopi law, all transactions may be reduced. No punishment for a witch or wizard is known to have been inflicted at Walpi in recent years, but there are traditions of imprisonment and of the significant and mysterious disappearance of those accused of witchcraft in former times.

The Hopi possess a rich mythology and folklore, inherited from a remote past, some of which I have given. They recognize a large number of supernatural beings, the identification of which is sometimes most difficult. Their mythology is poetic and highly imaginative, and their philosophy replete with inconsistency. Their songs and prayers, some of which are in foreign languages, as the Keresan and Tewa, are sometimes very beautiful. They have pe-

culiar marriage customs, and elaborate rites in which children are dedicated to the sun. The bodies of the dead are sewed in blankets and deposited with food offerings among the rocks of the mesas. The Hopi believe in a future life in an under-world, but have no idea of future punishment. They smoke straight pipes in ceremonies, but on secular occasions prefer cigarettes of tobacco wrapped in corn husks. They never invented an intoxicating drink, and until within recent years none of them had any desire for such. Although they have seasons of ceremonial gaming, they do not gamble; and they have no oaths, but many, especially among the elders, are garrulous and fond of gossip.

Maize being the basis of their subsistence, agriculture is the principal industry of the Hopi. On the average 2,500 acres are yearly planted in this cereal, the yield in 1904 being estimated at 25,000 bushels. Perhaps one-third of the annual crop is preserved in event of future failure through drought or other causes. There are also about 1,000 acres in peach orchards and 1,500 acres in beans, melons, squashes, pumpkins, onions, chile, sunflowers, etc. Cotton, wheat and tobacco are also raised in small quantities, but in early times native cotton was extensively grown. In years of stress desert plants, which have always to some extent been utilized for food, form an important part of the diet.

The Hopi have of late become more or less pastoral. Flocks (officially estimated in 1904 at 56,000 sheep and 15,000 goats), acquired originally from the Spaniards, supply wool and skins.

They own also about 1,500 head of cattle, and 4,350 horses, burros and mules. Dogs, chickens, hogs and turkeys are their only other domesticated animals. All small desert animals are eaten; formerly antelope, elk and deer were captured by being driven into pitfalls or corrals. Communal rabbit hunts are common, the animals being killed with wooden clubs shaped like boomerangs. Prairie dogs are drowned out of their burrows, coyotes are caught in pitfalls made of stones, and small birds are captured in snares.

The Hopi are skilled in weaving, dyeing and embroidering blankets, belts, and kilts. Their textile work is durable, and shows a great variety of weaves. The dark blue blanket of the Hopi women is an important article of commerce among the Pueblos, and their embroidered ceremonial blankets, sashes, and kilts made of cotton, have a ready sale among neighboring tribes. Although the Hopi ceramic art has somewhat deteriorated in modern times, fair pottery is still made among the people of Hano, where one family has revived the superior art of the earlier villages. They weave basketry in a great variety of ways at the Middle Mesa pueblos and in Oraibi; but, with the exception of the familiar sacred-meal plaques, which are well made and brightly colored, the workmanship is crude. The Hopi are clever in making masks and other religious paraphernalia from hides, and excel in carving and painting dolls, representing kachinas, which are adorned with bright feathers and cloth. They likewise manufacture mechan-

ical toys, which are exhibited in some of their dramatic entertainments. Nowhere among the aborigines of North America are the Hopi excelled in dramaturgic exhibitions, in some of which their imitations of birds and other animals are marvelously realistic.

The Hopi language is classified as Shoshonean; but, according to Gatschet, it "seems to contain many archaic words and forms not encountered in the other dialects, and many vocables of its own." The published vocabularies are very limited, and comparatively little is known of the grammatical structure of the language; but it is very evident that it contains many words of Keresan, Tewa, Pima, Zuni, Ute, Navaho, and Apache derivation. As among other southwestern tribes a number of words are modified Spanish, as those for horse, sheep, melon and the names for other intrusive articles and objects. Slight dialectic differences are noticeable in the speech of Oraibi and Walpi, but the language of the other pueblos is practically uniform. The Hopi language is melodious and the enunciation clear. The speech of the people of Awatobi is said to have a nasal intonation, while the Oraibi speak drawlingly. Although they accompany their speech with gestures, few of the Hopi understand the sign language. The Keresan people have furnished many songs with their words, and Zuni and Pima songs have also been introduced. Some of the prayers also have archaic Tanoan or Keresan words.

The Hopi are pre-eminently a religious people, much of their time, especially in winter, be-

ing devoted to ceremonies for rain and the growth of crops. Their mythology is a polytheism largely tinged with ancestor worship and permeated with fetishism. They originally had no conception of a great spirit corresponding to God, nor were they ever monotheists; and, although they have at times accepted the teachings of Christian missionaries, these have not had the effect of altering their primitive beliefs. Their greatest Gods are deified nature powers, as the Mother Earth and the Sky god—the former mother, and the latter father, of the races of men and of marvellous animals, which are conceived of as closely allied.

The earth is spoken of as having always existed. In Hopi mythology the human race was not created, but generated from the earth, from which man emerged through an opening called the *sipapu* now typified by the Grand Canyon of the Colorado. The dead are supposed to return to the under-world. The Sky Father and the Earth Mother have many names and are personated in many ways; the latter is represented by a spider; the former by a bird—a hawk or an eagle. Such names as Fire God, Germ God, and others are attributal designations of the great male powers of nature, or its male germinative principle. All supernatural beings are supposed to influence the rain and consequently the growth of crops. Every clan religion exhibits strong ancestral worship, in which a male and a female ancestral tutelary of the clan, called by a distinctive clan name, is pre-eminent. The Great Horned or Plumed Serpent, a form of sky god, derived from the South, and intro-

duced by the Patki and other southern clans, is prominent in sun ceremonies. The number of subordinate supernatural personages is almost unlimited. These are known as "kachinas," a term referring to the magic power inherent in every natural object for good or for bad. Many of these kachinas are personations of clan ancestors, others are simply beings of unknown relationship but endowed with magic powers. Each kachina possesses individual characteristics, and is represented in at least six different symbolic colors. The world quarters, or four cardinal points, play an important role in Hopi mythology and ritual. Fetishes, amulets, charms and mascots are commonly used to insure luck in daily occupations, and for health and success in hunting, racing, gaming, and secular performances. The Hopi ceremonial calendar consists of a number of monthly festivals, ordinarily of nine days' duration, of which the first eight are devoted to secret rites in kivas, or in rooms set apart for that purpose, the final day being generally devoted to a spectacular public ceremony or "dance." Every great festival is held under the auspices of a special religious fraternity or fraternities, and is accompanied with minor events indicating a former duration of twenty days. Among the most important religious fraternities are the Snake, Antelope, Flute, Sun, Lalakontu, Owakultu, Mamzrautu, Kachina, Tataukyamu, Wewuchimtu, Asltu, Kwakwautu, and Kalektaka. There are also other organized priesthoods, as the Yaya and the Poshwypkia, whose functions are mainly those of doctors or healers. Several

ancient priesthoods, known by the names Koy-
insi, Paiakyamu, and Chukuwympkia, function
as clowns or fun makers during the sacred
dances of the Kachinas. The ceremonial year
is divided into two parts, every great ceremony
having a major and a minor performance occur-
ring about six months apart; and every four
years, when initiations occur, most ceremonies
are celebrated in extenso. The so-called Snake
and Flute dances are performed biennially at all
the pueblos except Sichimovi and Hano, and
alternate with each other. Ceremonies are also
divided into those with masked and those with
unmasked participants, the former, designated
kachinas, extending from January to July, the
latter occurring in the remaining months of the
year. The chief of each fraternity has a badge
of his office and conducts both the secret and the
open features of the ceremony. The fetishes
and idols used in the sacred rites are owned by
the priesthood and are arranged by its chief in
temporary altars in front of which dry paint-
ings are made. The Hopi ritual is extraordi-
narily complex and time-consuming, and the
paraphernalia required is extensive. Although
the Hopi cultus has become highly modified by
a semi-arid environment, it consisted originally
of ancestor worship, embracing worship of the
great powers of nature—sky, sun, moon, fire,
rain, and earth. A confusion of effect and cause
and an elaboration of the doctrines of signatures
pervade all their rites, which in the main may
be regarded as sympathetic magic.

THE UNIVERSITY OF CHICAGO
PRESS



MARICOPA INDIANS.

CHAPTER XIII.

THE MARICOPA, MOHAVE, APACHE-MOHAVE,
YUMA, AND APACHE-YUMA.

LOCATION OF MARICOPAS — JOIN THE PIMAS —
FIGHT WITH YUMAS — RESERVATION — LO-
CATION OF MOHAVES — CHARACTERISTICS —
DWELLINGS — AGRICULTURE — RESERVATION —
LOCATION OF APACHE-MOHAVES — CHARAC-
TERISTICS — WAR AND RAID ON WHITES — SUB-
JUGATION OF — LOCATION OF YUMAS — CHAR-
ACTERISTICS — LOCATION OF APACHE-YUMAS —
LANGUAGE — GAVE TROUBLE TO WHITES —
SUBJUGATION OF.

MARICOPA. An important Yuman tribe which since early in the 19th century has lived with and below the Pima and from about latitude 35° to the mouth of the Rio Gila, southern Arizona. In 1775, according to Garces, their rancherias extended about forty miles along the Gila from about the mouth of the Hassayampa to the Aguas Calientes, although Garces adds that "some of them are found farther down river." They call themselves *Pipatsje*, "people," Maricopa being their Pima name. Emory states that they have moved gradually from the Gulf of California to their present location in juxtaposition with the Pima, Carson having found them, as late as 1826, at the mouth of the Gila. They joined the Pima, whose language they do not understand, for mutual protection against their kindred, but enemies, the Yuma,

and the two have ever since lived peaceably together. In 1775 the Maricopas and the Yumas were at war, and as late as 1857 the latter, with some Mohave and Yavapai, attacked the Maricopas near Maricopa Wells, southern Arizona, but with the aid of the Pima the Maricopa routed the Yuma and their allies, ninety of the ninety-three Yuma warriors being killed. After this disaster the Yuma never ventured so far up the Gila. Heintzelman states, probably correctly, that the Maricopas are a branch of the Cuchan (Yuma proper), from whom they separated on the occasion of an election of chiefs. Like the Pima, the Maricopa are agriculturists, and in habits and customs are generally similar to them. Venegas (History of California), states that about 6,000 Pima and Coco-Maricopa lived on the Gila river in 1742, and that they extended also to the Salado and the Verde; they are also said to have had some rancherias on the west side of the Colorado river in a valley thirty-six leagues long. Evidently the Indians referred to by Venegas as domiciled on the west side of the Colorado river, were the Yumas, from whom the Maricopas were separated. Garces estimated the population at three thousand in 1775.

By act of February 28th, 1859, a reservation was set apart for the Maricopa and Pima on the Gila river, Arizona; this was enlarged by executive order of August 31st, 1876; revoked and other lands set apart by executive order of June 14th, 1879; enlarged by executive orders of May 5th, 1882, and November 15th, 1883. No treaty was ever made with them.

The Maricopas, after making their treaty with the Pimas, which has been given in a previous volume, were self-supporting, cultivating their land, and always raising a surplus over what they consumed. It does not appear that they had any particular religious creed. There is no record anywhere of any legends concerning them. Their belief, probably, was the same as the Yumas and the Mohaves, confined to that of one great spirit, and never speculating as to how man was created, or when he appeared on the earth.

The Maricopas were friendly at all times to the whites. King Woolsey exercised great influence over them. When he organized his expedition, which resulted in the Pinole Treaty, an account of which has heretofore been given, the chief of the Maricopas joined him with 50 warriors, as did also the Pima chief. They followed the trail of the hostiles into the mountains and into the canyon known as Bloody Basin. The chief of the Pimas became alarmed and refused to go any farther. The Maricopa Chief, Juan Chiavria, followed Woolsey and in the ensuing fight it is said that Woolsey saved Juan Chiavria's life, by killing a hostile Indian who was about to stab the chief to the heart. After that the entire tribe held him in great reverence, and when his farm at Agua Caliente was raided by the Mohaves, Juan Chiavria sent word to them that if they did not cease their depredations upon his white friends in the Gila Valley, he would raise an army of Maricopas, Pimas and Papagos, and destroy the entire tribe. Needless

to say, the Mohaves were good thereafter as far as the Gila river settlements were concerned.

MOHAVE (from *hamok* "three," *avi* "mountain"). The most populous and warlike of the Yuman tribes. Since known to history they appear to have lived on both sides of the Rio Colorado, though chiefly on the east side, between the Needles (whence their name is derived) and the entrance to the Black Canyon. Ives, in 1857, found only a few scattered families in Cottonwood valley, the bulk of their number being below Hardyville. In recent times a body of Chemehuevi have held the river between them and their kinsmen the Yuma. The Mohave were strong, athletic, and well developed, their women attractive; in fact, Ives characterized them as fine a people physically as any he had ever seen. They were famed for the artistic painting of their bodies. Tattooing was universal but confined to small areas on the skin. Their art in recent times consists chiefly of crude painted decorations on their pottery. Though a river tribe, the Mohave had no canoes, but when necessary had recourse to rafts, or balsas, made of bundles of reeds. They had no large settlements, their dwellings being scattered. These were four-sided and low, with four supporting posts at the corners. The walls, which were only two or three feet high, and the almost flat roof were formed of brush covered with sand. Their granaries were upright cylindrical structures with flat roofs. The Mohave hunted but little, their chief reliance for food being on the cultivated products of the soil, as corn, pumpkins,



MOHAVE MAN.

MOHAVE WOMAN.

melons, beans, mesquite, piñon nuts, and fish to a limited extent. They did not practice irrigation, but relied on the inundation of the bottom lands to supply the needed moisture, hence when there was no overflow their crops failed. Articles of skin and bone were very little used, materials such as the inner bark of the willow, vegetable fiber, etc., taking their place. Pottery was manufactured. Baskets were in common use, but were obtained from other tribes.

The tribal organization was loose, though, as a whole, the Mohave remained quite distinct from other tribes. The chieftainship was hereditary in the male line. Their dead were cremated. The population of the tribe in 1775-76 was conservatively estimated by Garces at 3,000, and by Leroux about 1834, to be 4,000; but the latter is probably an overestimate. Their number in 1905 was officially given as 1,589, of whom 508 were under the Colorado river school superintendent, 856 under the Fort Mohave school superintendent, 50 under the San Carlos agency, and about 175 at Camp McDowell, on the Rio Verde. Those at the latter two points, however, are apparently Yavapai, commonly known as Apache-Mohave.

No treaty was made with the Mohave respecting their original territory, the United States assuming title thereto. By act of March 3rd, 1865, supplemented by Executive orders of November 22d, 1873, November 16th, 1874, and May 15th, 1876, the present Colorado river reservation, Arizona, occupied by Mohave, Chemehuevi and Kawia, was established.

Wherever the whites came into close contact with the Indians, the demoralization of the tribe surely followed. This was the case with the Yumas and also with the Mohaves. The Mohaves, when first discovered by the Catholic priests, were a cheerful, friendly, splendid race of men. To the early explorers, Lieutenant Ives in particular, they were of great benefit. Their great chief at that time, Iretaba, who, from all accounts, was a splendid specimen of the untutored savage, was especially friendly to Ives. He was sent to Washington and was so impressed with the greatness of our nation that his constant endeavor during the rest of his life was to keep the Mohaves from warring against the whites.

The first reservation set aside for the Indians, after the organization of the Territory, was, as we have seen, for the Mohaves, and the first fort built in northern Arizona was Fort Mohave in the heart of the Mohave nation. The Indian agents robbed them, and the tribe became completely demoralized. For a long time, up to the time of which we are now writing, 1869 and 1870, they pretended friendship to the whites, but oftentimes in their forays, committed all kinds of crimes. According to Mike Burns, it was the Mohaves who committed the Oatman massacre, charging it to the Tontos. They raided King Woolsey's ranch and drove off several thousand dollars worth of stock.

They seem, in common with the other Yuman tribes, to have had no legends of any particular kind. They all, however, believed in a Great

Spirit, a controller of the Universe, and, it is said, were Sun worshippers. The Medicine men, it seems, did not exercise so great power among these tribes as they did among the Apaches.

The Mohaves now, with the exception of a few around Ehrenberg, are doing remarkably well. In some succeeding volume it will be interesting to note their progress at the Indian schools, in common with other Indian tribes.

The Apache-Mohaves, or, as they are sometimes called, Yavapais, (Sun-people), are a branch of the Mohave tribe, which, according to Mike Burns, separated from the river Indians, as did the Maricopas from the Yumas. When this separation took place is not known. Their range extended from Bill Williams' Fork as far south as Castle Dome and east to the Superstition Mountains, in and around Phoenix. They are described as tall, erect, muscular and well proportioned, the women being stouter and having more handsome faces than the Yumas.

This tribe was at war with the whites, and gave them as much trouble as any other band of Indians, hardly excepting that of Cochise. Their raids extended from the Superstition Mountains around McDowell, and west beyond Prescott and Wickenburg, and even, it is said, as far south as Sentinel. The Battle of the Caves, a description of which will be given in a succeeding volume, broke the power of this tribe, and the remnants gathered upon the Verde reservation. Most of them, in latter days, drifted back to their old hunting grounds, the

McDowell reservation, which was assigned for their use November 27th, 1901, by the Secretary of the Interior, until Congress should take final action. When removed to the Verde Agency in May, 1873, their number was estimated to be about one thousand. By Executive order of September 15th, 1903, the old reservation was set aside for their use. At that time they numbered between five and six hundred, but this number probably included some Apache-Yumas.

In 1905 the ravages of tuberculosis were reported to be largely responsible for a great mortality, the deaths exceeding the births four to one. On their reservation they have been making rapid progress in civilized pursuits, being, at this time, entirely self-supporting. They are good laborers, industrious and reliable.

YUMAS (*Yahmáyo*, "son of the captain.") One of the chief divisions or tribes of the Yuman family, formerly residing on both sides of the Rio Colorado next above the Cocopa, or about sixty miles above the mouth of the river, and below the junction of the Gila. Fort Yuma is situated about the center of the territory formerly occupied by them.

These Indians, for the most part, are on the California side, their reservation being established in that state, but as their history is closely connected with Arizona, it is probably not out of place to give this short sketch of the tribe.

When Oñate visited the locality in 1604-05, he found the Yumas established in nine rancherias on the Colorado, entirely below the mouth of the Gila. Physically the Yuma were an athletic

people, tall, straight, and sinewy, superior in this respect to most of their congeners. They were brave and, as we have seen, were at war with the whites until conquered by Major Heintzelman in 1853, since which time they have been peaceful. They were in no sense nomadic, seldom leaving their villages, where, like the Mohave, they practiced a rude agriculture, raising corn, beans, pumpkins and melons. This tribe was much demoralized through contact with the whites during the early '60's. They are now making rapid advances in civilization.

The Apache-Yumas, or Yulkepaia, which, according to Corbusier, probably means "spotted belly sparrows," was a body of Yuman Indians known as Apache-Yumas, said by Corbusier in 1886, to have sprung recently from a mixture of Yumas, Mohaves and Yavapais. They claimed as their home the desert stretch of western Arizona between the Colorado river and the country of the Yavapai, over which they roamed until placed on the Verde reservation, Arizona, in May, 1873. In 1875 most of these, numbering in all about five hundred, were removed to the San Carlos reservation. They speak the Yuma dialect. They were warlike and gave our soldiers and settlers much trouble before they were finally subdued.

CHAPTER XIV.

THE PIMA.

EARLY HISTORY — LANGUAGE — ALWAYS PEACE-
 ABLE—CHIEF SUPPORT AGRICULTURE—WEAP-
 ONS — LEGENDS AND MYTHS — LEGENDS OF
 BUILDING OF CASA GRANDE—CASA DE MON-
 TEZUMA—OTHER LEGENDS—THE TURQUOISE
 LEGEND—WIND AND RAIN GODS—BIRTH OF
 HOK.

Frank Russell, in the 26th Annual Report of the Bureau of Ethnology, Smithsonian Institution, 1904-05, gives the following in regard to the Pima Indians:

“The tribe known as the Pimas was so named by the Spaniards early in the history of the relations of the latter with them. The oldest reference to the name within the writer’s knowledge is that by Velarde: ‘The Pima Nation, the name of which has been adopted by the Spaniards from the native idiom, call themselves Otama, or, in the plural, Ohotoma; the word Pima is repeated by them to express negation. This ‘negacion’ is expressed by such words as Pia, ‘none,’ piate, ‘none remaining,’ pimate, ‘I do not know’ or ‘I do not understand.’ In the last the sound of *tc* is often reduced to a faint click. The Americans corrupted this to ‘Pimos,’ and while this form of the word is now used only by the illiterate living in the neighborhood of the tribe, it is fairly common in the literature referring to them. They call themselves A-a-‘tam,



ANTONIO AZUL, CHIEF OF THE PIMAS,
His Son and Grandson.

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'men' or 'the people,' and when they wish to distinguish themselves from the Papago and other divisions of the same linguistic stock, they add the word â'kimûlt, 'river.' 'River people' is indeed an apt designation, as evidenced by their dependence on the Gila.'

"Gatschet has thus defined the Pima linguistic stock in an article entitled 'The Indian languages of the Pacific,' which was published in the Magazine of American History:

" 'Pima. Dialects of this stock are spoken on the middle course of the Gila river, and south of it on the elevated plains of Southern Arizona and Northern Sonora, (Pimeria alta, Pimeria baja). The Pima does not extend into California unless the extinct, historical Cajuenches, mentioned in Mexican annals, spoke one of the Pima (or Pijimo, Pimo) dialects. Pima, on Pima reserve, Gila river, a sonorous, root-duplicating idiom; Nevome, a dialect probably spoken in Sonora, of which we possess a reliable Spanish grammar, published in Shea's Linguistics; Papago, on Papago reserve, in southwestern Arizona.' "

The Pimas were the hereditary foes of the Apaches as will be seen by some of the traditions. They were, at one time, a very numerous tribe; indeed, it is claimed by some archaeologists, as will be shown later in this history, that the Pimas built the Casa Grande and other works of that nature. They have cultivated the land which they now occupy for more than three hundred years, supporting themselves always through agriculture. Their crops were wheat, corn, vegetables and cotton. The Pimas and

the Maricopas supplied the Americans with food in the early history of Arizona. The Mormon Battalion was their customer in 1847; they supplied the Boundary Survey under Bartlett, with cereals for man and beast. The Walker Party owed much to their generosity; in fact, the Pimas, particularly, with open-handed hospitality, have always supplied the necessary wants of the white man.

Their weapons originally were war clubs of mesquite wood; bows and arrows; the arrows sometimes pointed with glass, stone and iron, were used in warfare. For defensive purposes they had a raw-hide shield, which was almost impenetrable. They took no scalps. They considered their enemies, particularly the Apaches, as possessed of evil spirits, and did not touch them after death. Adult warriors of the Apache tribes were never taken captives, but women, girls, and young boys, were, at times, made prisoners, while on other occasions all the inhabitants of a besieged Apache camp were killed. They treated their prisoners with great humanity, sharing with them their food and clothing. These captives frequently acquired the Pima language, and, at times, would marry into the tribe.

Agriculture, with the aid of irrigation, was practiced by them from prehistoric times. Each community owned an irrigation canal, sometimes several miles in length, the waters of the river being diverted into them by rude dams. At times, since the occupation of the country by Americans, they have suffered for lack of water, but this now, to a great extent, has been obvi-

ated. In former times they planted with a dibble, and later plowed their fields with crooked sticks, drawn by oxen. Grain was threshed by the stamping of horses, and winnowed by the women, who skillfully tossed it from flat baskets. Wheat is now their staple crop, of which, during favorable seasons, for many years past, they sold large quantities to the whites. They also cultivate corn, barley, beans, pumpkins, squashes, melons, onions, and some long staple cotton, known as Pima Cotton. In common with most of the Indian tribes, the mesquite bean was formerly one of their principal articles of food, large quantities of which were gathered by the women, pounded in mortars, or ground on metates, and preserved for winter use. The women of the tribe also gathered large quantities of the saguaro cactus, and made it into syrup, from which an intoxicating beverage was formerly brewed. Tobacco was regarded by the Pimas rather as a sacred plant, than one to be used for pleasure. The women were, and are, expert makers of water tight baskets of various shapes and sizes, decorated in geometrical designs. The swastika also appears in their basket work, and is found upon the painted rocks of their reservation. Whence they derived it, is a mystery. They manufacture coarse pottery, some of which is also decorated. It is said that their arts have deteriorated from contact with the whites.

The squaws were the real laborers, the males preparing the ground and tilling the fields and reaping the crops, but the squaws winnowed the grain and carried it to market in huge baskets,

while the buck oftentimes rode along on a pony, collecting the money for the grain, and spending it for his own pleasures.

They were governed by a head chief, and a chief for each village. These officers were assisted by village councils, which, however, did not appoint representatives to the tribal councils, which were composed of the village chiefs. The head chief was not hereditary, but he was elected by the village chiefs. Descent was traced in the male line, and bore some resemblance to the gentes, though they exert no influence on marriage within the group or gens prohibited. The whole history of the Pimas is written in legends and myths.

The first move in starting a school and mission work among the Pimas was made by General A. J. Alexander, who was stationed at Fort McDowell, and, while there, on October 18th, 1868, he wrote a letter to a member of the Ladies Union Mission School Association in the State of New York upon this subject. This was the lever that started the missionary work among the Indians of Arizona, and also resulted later in the establishment of schools by the Government, the first of these being at Carlisle, Pennsylvania, and others in Arizona, in 1870. The Rev. Charles H. Cook came from Chicago, and opened the first Indian school in Arizona, at Sacaton Agency, on February 15th, 1871. Mr. Cook continued this work for many years thereafter.

In the 28th Annual Report of the Bureau of American Ethnology, of the Smithsonian Institution, 1906-07, is an article by Jesse Walter

Fewkes, on the Casa Grande, which article contains a collection of the legends of the Pimas.

Their first legend was related to Father Font by the Governor in 1775, and is the oldest legendary account of Casa Grande extant, from Pima sources. This legend is as follows:

“That in a very distant time there came to that land a man who, because of his evil disposition and harsh sway, was called The Bitter Man; that this man was old and had a young daughter; that in his company came another man who was young, who was not his relative or anything, and that he gave him in marriage his daughter, who was very pretty, the young man being handsome also, and that the said old man had with him as servants the Wind and the Storm-cloud. That the old man began to build the Casa Grande and ordered his son-in-law to fetch beams for the roof of the house. That the young man went far off, and as he had no axe or anything else with which to cut the trees, he tarried many days, and at the end he came back without bringing any beams. That the old man was very angry and told him he was good for nothing; that he should see how he himself would bring beams. That the old man went very far off to a mountain range where there are many pines and, calling on God to help him, he cut many pines and brought many beams for the roof of the house. That when this Bitter Man came there were in that land neither trees nor plants, and he brought seeds of all and he reaped very large harvests with his two servants, the Wind and the Storm-cloud, who served him. That by reason of his evil disposition he grew

angry with the two servants and turned them away and they went very far off; and as he could no longer harvest any crops through lack of the servants, he ate what he had gathered and came near dying of hunger. That he sent his son-in-law to call the two servants and bring them back and he could not find them, seek as he might. That thereupon the old man went to seek them and, having found them, he brought them once more into his service, and with their aid he had once more large crops, and thus he continued for many years in that land; and after a long time they went away and nothing more was heard of them.

“He said also, that after the old man, there came to that land a man called The Drinker, and he grew angry with the people of that place and he sent much water so that the whole country was covered with water, and he went to a very high mountain range which is seen from there, and which is called The Mountain of the Foam (Sierra de la Espuma), and he took with him a little dog and a coyote. (This mountain range, Superstition Mountains, is called ‘of the foam,’ because at the end of it, which is cut off and steep like the corner of a bastion, there is seen high up near the top a white brow as of rock, which also continues along the range for a good distance, and the Indians say that this is the mark of the foam of the water which rose to that height.) That The Drinker went up, and left the dog below that he might notify him when the water came too far, and when the water reached the brow of the foam the dog notified The Drinker, because at that time the animals

talked, and the latter carried him up. That after some days The Drinker Man sent the Rose-sucker to Coyote to bring him mud; they brought some to him and of the mud he made men of different kinds, and some turned out good and others bad. That these men scattered over the land, upstream and downstream; after some time he sent some men of his to see if the other men upstream talked; these went, and returned saying that although they talked, they had not understood what they said, and that The Drinker Man was very angry because these men talked without his having given them leave. That next he sent other men downstream to see those who had gone that way and they returned saying that they had received them well, that they spoke another tongue, but that they had understood them. Then The Drinker Man told them that those men downstream were the good men, and there were such as far as the Opa, with whom they are friendly, and that there were the Apache, who are their enemies. He said also that at one time The Drinker Man was angry with the people and killed many and transformed them into saguaros, (giant cacti), and on this account there are so many saguaros in that country. Furthermore, he said that at another time The Drinker Man was very angry with the men and caused the sun to come down to burn them, and was making an end of them; that he now begged him much not to burn them, and therefore The Drinker Man said that he would no longer burn them and then he told the sun to go up, but not so much as before, and he told them that he left

it lower in order to burn them by means of it, if ever they made him angry again, and for this reason it is so hot in that country in summer."

In the account of Casa Grande given by Johnston in his Journal, in Emory's "Notes of a Military Reconnaissance," Washington, 1848, he wrote:

"The general asked a Pimo who made the house (Casa Grande) I had seen. 'It is the Casa de Montezuma,' said he; 'it was built by the son of the most beautiful woman who once dwelt in yon mountain; she was fair and all the handsome men came to court her, but in vain; when they came, they paid tribute, and out of this small store, she fed all people in times of famine, and it did not diminish; at last, as she lay asleep, a drop of rain fell upon her navel, and she became pregnant, and brought forth a boy, who was the builder of all these houses.'"

Capt. F. D. Grossman, in the Smithsonian Report for 1871, made the following allusions to the Pima legends regarding Casa Grande:

"The Pimas claim to be the direct descendants of the chief So-ho. The children of So-ho reinhabited the Gila River Valley, and soon the people became numerous. One of the direct descendants of So-ho, King Sivano, erected the Casas Grandes on the Gila River. Here he governed a large empire, before—long before—the Spaniards were known."

The following quotation is taken from Bandler's Final Report, 1892, pt. 2, in Papers Arch. Inst. Amer.:



NORTHEAST CORNER OF CASA GRANDE.

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“Mr. J. D. Walker, an old resident in the vicinity of Casa Grande, who has been to me personally an excellent friend and valuable informant, told me this tale:

“The Gila Pimas claim to have been created on the banks of the river. After residing there for some time a great flood came that destroyed the tribe, with the exception of one man, called Ci-ho. He was of small stature, and became the ancestor of the present Pimas. The tribe, beginning to grow in numbers, built the villages now in ruins and also spread to the north bank of the river. But there appeared a monstrous eagle, which, occasionally assuming the shape of an old woman, visited the pueblos and stole women and children, carrying them to his abode in an inaccessible cliff. On one occasion the eagle seized a girl with the intention of making her his wife. Ci-ho thereupon went to the cliff, but found it impossible to climb. The girl, who was still alive, shouted down to him the way of making the ascent. When the eagle came back Ci-ho slew him with a sword, and thus liberated his people from the scourge.’”

Continuing from 28th Annual Report of Bureau of Ethnology:

“The following existing Pima legends relating to Morning Green, chief of Casa Grande, were collected from Thin Leather (Kamaltkak), an old Pima regarded as one of the best informed story-tellers of the tribe. Some of his legends repeat statements identical with those told to Father Font, 137 years ago, a fact which proves apparently that they have been but little

changed by intervening generations. The statement which recounts how Morning Green was miraculously conceived by a Hohokam maiden has been verified by several legendists. The following stories supplement published legends of this chief and other ancients and shed light on the condition of early society in the settlement over which Morning Green is said to have ruled:

HOW A CHIEF OF ANOTHER "GREAT HOUSE" ENTICED THE WOMEN FROM CASA GRANDE.

“ ‘Morning Green, chief of Casa Grande, invited Chief Tcernatsing and his women to visit him. Tcernatsing lived in a great house situated near Gila Crossing, which is so far away from Casa Grande that he found it necessary to camp one night en route at the settlement on the Gila River opposite Sacaton. When the visitors arrived at Casa Grande a dance was celebrated in the open space north of Compound A, somewhere between it and the circular wall inclosing a reservoir or ‘well.’ Here the women who accompanied Tcernatsing danced with those of Casa Grande, singing the song:

Ta sai na wu wu
Sun shade sing with me
My body will become a humming bird.

“ ‘When Tcernatsing came and witnessed the women dancing he shook his rattle and sang a magic song, which enticed all the women of Casa Grande to follow him to another dance place, nearer the Gila. Morning Green, who also sang a magic song, found it powerless to prevent the departure of the women, and he went back to

his house for a more powerful "medicine," after which he returned to the dance and ordered his women back to their dwellings; but they were so much bewitched by the songs of Tcernatsing that they could not, or would not, obey him. Farther and farther from their homes Tcernatsing enticed the women, dancing first in one place and then in another until they came to his compound. Among the women who abandoned their home was the wife of Morning Green, who refused to return even after he sent a special messenger to her.'

"The sequel of the legend is that Tcernatsing married Nactci, a daughter of Morning Green, making her father so angry that he sent a spider to bite his own grandson, offspring of the union. When the boy was sick unto death, Tcernatsing invited Morning Green to visit his grandson before the boy died. Morning Green relented and sent his daughter an herb (the name of which is lost) powerful enough to cure the spider's bite, and thus the child's life was spared."

Another legend of Chief Morning Green, also obtained from Thin Leather, affords an instructive glimpse of prehistoric thought.

HOW TURQUOISES WERE OBTAINED FROM CHIEF MORNING GREEN.

"One day, long ago, the women and girls of Casa Grande were playing an ancient game called toka, formerly much in vogue at Casa Grande, but now no longer played by the Pimas. During the progress of the game a blue-tailed lizard was noticed descending into the earth at a spot where the stones were green. The fact

was so strange that it was reported to Morning Green, who immediately ordered excavation to be made. Here they eventually discovered many turquoises, with which they made, among other things, a mosaic covering for a chair that used to stand in one of the rooms of Casa Grande. This chair was carried away many years ago and buried, no one knows where.

“Morning Green also distributed so many turquoises among his people that the fame of these precious stones reached the ears of the Sun, in the East, who sent the bird with bright plumage, (parrot?) to obtain them. When Parrot approached within a short distance of Casa Grande he was met by one of the daughters of the chief, who returned to the town and announced to her father the arrival of a visitor from the Sun. The father said, ‘Take this small stick, which is charmed, and when Parrot puts the stick into his mouth, you lead him to me.’ But Parrot was not charmed by the stick and refused to take it into his mouth and the girl reported her failure. The chief answered, ‘Perhaps the strange bird would eat pumpkin seed,’ and told his daughter to offer these to him. She made the attempt without result, and, returning, reported that the bird refused pumpkin seed. The father then said, ‘Put the seed into a blanket and spread it before the bird; then perhaps you may capture him.’ Still Parrot would not eat, and the father thereupon suggested watermelon seed. But Parrot was not tempted by these or by seed of catsclaw, nor was he charmed by charcoal.

“The chief of Casa Grande then told his daughter to tempt Parrot with corn well cooked and soaked in water, in a new food-bowl. Parrot was obdurate and would not taste it, but, noticing a turquoise bead of blue-green color, he swallowed it; when the two daughters of the chief saw this they brought to him a number of blue stones, which the bird greedily devoured. Then the girls brought valuable turquoise beads, which Parrot ate; then he flew away. The girls tried to capture him, but without success. He made his way through the air to the home of the Sun in the East, where he drank an emetic and vomited the turquoises, which the Sun god distributed among that people which reside near his house of rising, beyond the eastern mountains. This is the reason, it is said, why these people have many stone ornaments made of this material.

“But when the chief of Casa Grande heard that Parrot had been sent to steal his turquoises, he was greatly vexed and caused a violent rain to fall that extinguished all fires in the East. His magic power over the Rain god was so great that he was able even to extinguish the light of the Sun, making it very cold. Then the old priests gathered in council and debated what they should do. Man-Fox was first sent by them into the East to get fire, but he failed to obtain it, and then Road-runner was commissioned to visit Thunder, the only one that possessed fire, and steal his lighted torch. But when Thunder saw him running off with the torch he shot an arrow at the thief and sparks of fire were scattered around, setting afire every tree, bush and

inflammable object, from which it happens that there is fire in everything.”

HOW MORNING GREEN LOST HIS POWER OVER THE WIND GODS AND THE RAIN GODS.

“Morning Green is reputed to have had special magic power over two supernatural beings, known as Wind-man and Rain-man. It happened at one time that many people were playing a game with canes in the main plaza of Morning Green’s settlement (Casa Grande), on the south side of the compound; among these were Rain-man and Wind-man. The latter laid a wager that if he lost, his opponent should look on the charms of a certain maid. When Wind-man lost, in revenge he sent a great wind that blew aside her blanket, at which indignity she cried and complained of Wind-man to Morning Green, who was so angry that he made Rain-man blind, obliging him to be led about by his servant, the wind; he also banished both from Casa Grande. They went to the San Bernardino Mountains in what is now California and lived at Eagle Mountain, near the present town of Wadsworth, where as a consequence it rains continually.

“After the banishment of these two the rain ceased at Casa Grande for four years, and Morning Green sent Humming-bird to the mountains where Wind-man and Rain-man resided. Humming-bird carried with him a white feather, which he held aloft to detect the presence of the wind. Three times he thus tried to discover Wind-man by the movement of this feather, but

was not successful. When at last Humming-bird came to a place where there was much green grass he again held up the feather to see whether it showed any movement of the air. It responded by indicating a slight wind, and later he came to the spot where Wind-man and Rain-man were, but found them asleep.

“Humming-bird dropped a little medicine on the breasts of Wind-man and Rain-man, which caused them after a time to move and later to awake. When they had risen from their sleep Humming-bird informed them that Morning Green had sent him to ask them to return and again take up their abode with him at Casa Grande. Rain-man, who had no desire to return, answered, ‘Why did Morning Green send us away?’ and Wind-man said: ‘Return to Morning Green and tell him to cut off his daughter’s hair and make from it a rope. Bring this rope to me and I will tie it about my loins that Rain-man, who is blind, may catch hold of it while I am leading him. But advise all in Casa Grande to take the precaution to repair the roofs of their houses so they will not leak, for when we arrive it will rain violently.’ Humming-bird delivered the message to the chief of Casa Grande, and later brought back the twisted rope of human hair. Wind-man and Rain-man had barely started for Casa Grande when it began to rain, and for four days the downpour was so great that every roof leaked. Morning Green vainly used all his power to stop the rain, but the magic availed but little.”

THE BIRTH OF HOK.

“Long ago the Sun god sent a messenger on an errand to the settlement now called Casa Grande. As this messenger proceeded on his way he occupied himself in kicking a stone ball, and on approaching Casa Grande he gave the ball so violent a kick that it landed near a maiden who sat on the housetop making pottery. Seeing the object the girl picked it up and hid it under her belt. When the man sought the stone it was nowhere to be found; he asked the girl if she knew where it fell, but she would not divulge what had become of it. Discouraged in his quest the man was about to return to the Sun god, but the girl urged him not to depart but to search more diligently for the ball. She also sought for it, but it was no longer under her belt; it had disappeared. Later she was with child, and in due time gave birth to a girl baby, which, instead of feet and hands, had claws like a bear or a mountain lion. As this strange child grew older and played with other boys and girls she scratched them so often with her claws that they were afraid of her, and ran away whenever she appeared. The brothers of the girl were hunters of rabbits, but were unsuccessful. When their sister grew older she followed them to the hunt and their luck changed, so that henceforth they killed plenty of game. As she matured, however, she outgrew all restraint and became a wild woman. She was then called Hok, and developed into a cannibal monster, who captured her victims wherever she went and carried them in a basket on her back until she

wished to devour them. Hok once met two youths, whom she tried to capture, but they ran swiftly away and when she made another attempt they blinded her by throwing sand in her eyes. This monster terrorized the whole country to such an extent that the ancients sought her life, but in vain. The culture-hero, Tcuhu, endeavored to kill Hok. He turned himself into a snake and furnished the children with rattles; when Hok approached them they shook these rattles and frightened her. Hok first retired to a distant cave in the Santa Catalina Mountains, but later went south to Poso Verde. The people living there were also oppressed by Hok and desired to kill her. Tcuhu sent word to his uncle that there was to be a dance at Casa Grande and asked him to invite Hok to attend. This was a kind of ceremonial dance in which men and women participate, forming a circle and alternating with each other. Several invitations were sent to Hok, but she did not accept; at last she promised to attend the dance and to be there at sunset. Tcuhu danced and smoked with Hok, and the festivities lasted four days and nights. While she was absent the women gathered wood and made a fire in the cave where Hok lived. When she discovered what had taken place she flew to the top of her cave and entered it through a crack open to the sky. At the opening Tcuhu stood so as to prevent Hok's escape and slew her as she emerged."

CHAPTER XV.

THE PIMA (Continued).

LEGENDS (CONTINUED) — CREATION LEGEND — FLOOD LEGEND — IRRIGATION — LEGEND OF FEATHER-PLAITED DOCTOR AND TONTO — THE CREATION MYTH — COYOTE — CHILDREN OF CLOUD — SKULL AND HIS MAGIC — ORIGIN OF THE HORSE — ABSTRACTS OF NURSERY TALES — FIVE LITTLE ORPHANS AND THEIR AUNT — COYOTE AND THE QUAILS — WOMAN AND COYOTE — PIMA CAPTIVE AND HER SON — COYOTE AND THE BLUEBIRD — BOY AND BEAST — THE NAUGHTY GRANDCHILDREN.

A CREATION LEGEND.

“In the beginning all was dark and there was neither earth nor sky. Earth Doctor (Tcuwut Marka) was the only being then living.

“Earth Doctor took a particle of sweat from his body and made from it a small disk, which he held in his hand and started to go to the west. When he stopped, the sweat showed signs of life, for it trembled; he proceeded and still the material moved. He halted four times in his course and as he stopped the fourth time the disk, which was the nucleus of the earth, became stable, and neither trembled nor wavered. He then knew he was at the middle point of the universe. Earth Doctor then made a bush and created small ants to feed on it. He took a louse from his breast, and put it at the root of the bush. This insect found a ring of soil that

kept growing larger and larger as Earth Doctor danced near it, until it became the earth. In the same way the solid sky was formed. Earth Doctor pounded 'medicine' in a bowl and shortly afterward there appeared over the surface a transparent substance resembling ice. Earth Doctor threw this substance toward the north, where it fell but shortly afterward rose again and then sank below the horizon, never to rise again. He threw another fragment into the south; this struck the earth or sky and bounded back, whereupon he picked it up and again threw it to the south. This time it rose and passed over the sky. These fragments became the sun and the moon, both formed in the same way. Earth Doctor spurted a mouthful of medicine-water into the sky and created the stars, first the larger and then the smaller, the last of all being nebulas like the Milky Way. Having formed the celestial bodies, he made seeds of all food used by man, after which he created men and women from a particle of sweat or grease from his body.

"Buzzard Doctor lives in the Underworld, where there are many people similar to those who inhabit the earth. The entrance to this underworld is in the east.

"As soon as men and women had been created they began to quarrel; this angered Earth Doctor and he put them to death. After he had killed all human beings, Earth Doctor and Buzzard emerged together from the Underworld and the former begged the latter to help him recreate men and women. The result was men who were gray-haired at birth. Earth Doctor

again destroyed man because he smoked too much, but on the fourth trial there emerged from the earth four men who later became great medicine-men—Land, Buzzard, Tcuhu, and Tohouse.

“The youth Tcuhu became a great warrior and married many women, whom he deserted before children were born.”

A FLOOD LEGEND.

“The Pima believed that the flood was caused by Earth Doctor, who stuck his staff into the ground, making a hole out of which water issued, covering the earth. Tcuwut, Tcuhu, and Tohouse crawled into ollas and floated away. When the earth was covered with water, Hummingbird, led by Buzzard, flew into the sky, crying out that they would return after the water should have subsided. Buzzard soared aloft to an opening in the sky, through which he passed, but his companion could not follow him. Both were caught in the passage, and there they hung. Humming-bird cried because it was cold in the sky region, but Woodpecker made a nest of feathers to keep them warm. The flood rose until the water reached them and there may still be seen on the feathers of the woodpecker where the water touched him.

“The olla in which Tcuhu was concealed floated far away into the southwest, but that containing Earth Doctor went northwest. The third, in which was Tohouse, went east. The tracks of the ollas of Earth Doctor and Tohouse Doctor crossed several times and as they did so Earth Doctor addressed the other as Elder

Brother. There were seven persons saved from the flood, and these were called brothers. Their names are Tcuwut, Tcuhu, Tohouse, Buzzard, Woodpecker, Humming-bird, and an unknown. When the water had subsided these seven brothers held a council to determine the position of the middle of the earth. Woodpecker was sent to the east and Humming-bird to the west, to find it. Three times they returned without success, but on their fourth meeting they reported that they had found the middle of the earth.

“Tcuhu plucked a hair from the right side of his head and, putting it in his mouth, drew it back and forth, stretching it and miraculously forming a snake, which he laid on the earth at his north side. He took a hair from the left side of his head and, stretching it out as before, created a second snake, which he laid at the west side. He then laid one at the south and another at the east. These snakes prevent the water from flooding the land and cause it to flow in channels or rivers. Tcuhu created ants, which he put on the wet ground; these threw up hills that became dry land. After the water had subsided Earth Doctor, Tcuhu, and Tohouse set themselves to re-create men, having agreed not to inform one another what kind of beings each would make. To prevent one another from seeing their work they faced in different directions—Earth Doctor to the east, Tohouse to the south, and Tcuhu to the west. When their creations were finished it was found that Tcuhu had made men similar in form to those now living, but that Tohouse’s men had webbed fingers like ducks, while those created by Earth Doctor

had but one leg each and subsisted not on food, but on smells, which they inhaled. Tcuhu asked Tohouse why he made his men with webbed fingers. 'That they may live in water,' responded Tohouse. Tcuhu was dissatisfied with the beings made by Tohouse, and he threw them into the water, where they became ducks. The creations of Earth Doctor became fishes and snakes; he was much pleased with his children, which descended into the Underworld where he daily visits them.

"When Earth Doctor stuck his staff into the ground to cause the flood, and water covered the earth, most of the people perished, but some escaped and followed White Feather, who fled to the top of Superstition Mountains. The water rose, covering all the valley until it was as high as the line of white sandstone which is a conspicuous landmark. White Feather, surrounded by his followers, tried all his magic in vain to prevent the further rise of the flood. When he saw he was powerless to prevent this, he gathered all his people and consulted them, saying, 'I have exhausted all magic powers but one, which I will now try.' Taking in his left hand a medicine stone from his pouch, he held it at arm's length, at the same time extending his right hand toward the sky. After he had sung four songs he raised his hand and seized the lightning and with it struck the stone which he held. This broke into splinters with a peal of thunder and all his people were transformed into the pinnacles of stone which can now be seen projecting from the summit of one of the peaks of the Superstition Mountains.

“The followers of Tcuhu and Tohouse united and built a house. Four days after this house was begun Tcuhu sent Tohouse to visit a people he had created, in order to learn what language they spoke. When Tohouse found that they spoke Apache and so reported, Tcuhu assigned them to the land of cold wind and rain. Tcuhu again sent Tohouse to discover whether there were other people on the earth; returning after a time the latter reported to Tcuhu that he had heard of men speaking Mohave, Yuma, and Maricopa, but not Pima. After four days Tcuhu again sent Tohouse to search for any men allied to his people, and he reported finding those who continually said, ‘*Ston, ston,*’ ‘it is hot.’ He returned and told Tcuhu he had found lost brothers, because he had detected in their speech a Pima word. Tcuhu said they must be his people; he said also: ‘I will give them dark cool nights in which they can sleep, and I will send them dreams and they shall be able to interpret these dreams.’ All these peoples were gathered into the house Tcuhu had built (Casa Grande?). But after a while there were bickerings and quarrels among men. The Apache left for the mountains where they said they also would have dreams and thus they became the hereditary enemies of the Pima. At this time all the Pima inhabited the Salt River Valley, not far from the site of the present Phoenix.

“White Feather and his people lived in a settlement called Sturavrik Civanaváaki, near Tempe, the site of which is now a large mound.

According to some legends this chief was the first man who taught the Pima irrigation and he showed them also how to plant corn. Through his guidance his people became prosperous and all the Pima congregated at his settlement to trade.

“The people of a settlement near Mesa could not build a canal because the ground in the vicinity was so hard, so they asked Tcuhu to aid them. He sang magic songs for four days, and at the fourth song the ground softened and the people easily excavated the ditch, but the water would not run in it. Tcuhu found he was powerless to make it do so and advised them to invite Towa Quaatam Ochse, an old woman who lived in the west by the great water, to aid them. She was summoned and sent word to the Mesa people to assemble in their council-house, and await her coming. They gathered and awaited her coming but she did not appear. At night a man passing that way saw her standing at the highest point of the canal blowing ‘medicine’ along the ditch. Later there came a great wind that dug out a wide channel and water ran in the canal. The Casa Grande people, it is said, learned the art of irrigating from those living on the site of Tempe, who were taught by Tcuhu.

“Feather-plaited Doctor was an evil-minded youth who lived at Wukkakotk, north of Casa Grande. Tonto visited Feather-plaited Doctor, but the latter would not notice him, although he made the customary offering of four cigarettes. Three times Tonto repeated his visit to Feather-plaited Doctor, and on the third visit the latter accused him of being a gossip and on that ac-

count refused to have anything to do with him. On the last visit he told Tonto that although he did not like him he did not object to his visits, but he warned him, if he wished to see him, not to gamble at night and not to have anything to do with women without his permission. At that time there was a man who wished to gamble with Tonto but, forewarned, the latter refused. When Tonto was asked the reason, he revealed his promise to Feather-plaited Doctor and said he must get permission. Tonto was allowed by Feather-plaited Doctor to gamble with this man, but was warned not to play again if he was beaten; but should he win twice he must desist by all means from further playing.

“The game at which Tonto gambled was that known as the ‘cane game,’ and on this occasion Feather-plaited Civan marked the canes. Tonto played and won twice from his opponent; he would not play a third time, but carried all he had won to the house of Feather-plaited Civan. Whenever he played with the marked canes, he won, so that one of his opponents consulted Tcuhu to learn the reason. Tcuhu informed him that the sticks were endowed with magic derived from the sun, which gave them supernatural power over all others.

“Tcuhu then told a maid to search under trees and gather in the early morning the feathers of eagles, crows, buzzards, and hawks, bind them together, and bring them to him. After these feathers had been brought Tcuhu instructed her to strip every feather to its midrib and cut each into short sections. Having roasted the feathers with meal of popcorn, the

girl placed them on a basket tray. She was then instructed to fill two small bowls with 'medicine' and to carry them to a spring near the place where Tonto was going to play the next game. Before Tonto began this game he declared he was thirsty and started for the spring, kicking before him the stone ball. When he reached the spring he perceived the girl and fell in love with her. She promised to marry him if her parents were willing. The maid handed Tonto a drink of the 'medicine' instead of water; at the first draught he began to tremble; a second caused him to shake violently, and at the third feathers began to form all over his body, and shortly afterwards he took the form of a bird resembling the eagle. When the maid had witnessed this metamorphosis, she sought the man with whom Tonto had agreed to gamble and told him Tonto had become a bird, at the same time pointing to an eagle perched on a rock near the spring. The man tried to shoot Eagle, but he flew away and alighted on the top of a peak of the Superstition Mountains, which shook violently as Eagle landed thereon. In his flight Eagle carried off the maid, now called Baat, with whom he lived. He killed many people dwelling near his home and heaped their bodies in a great pile near the cave in which he made his home. He became so dangerous, in fact, that the survivors asked Tcuhu's aid; he promised to come in four days, but did not do so. A new messenger was sent with the same request and he again promised to come in four days, but again failed to fulfill his promise. Tcuhu told the messenger to bring

him ashes, and the man brought mesquite charcoal, which he did not wish. Tcuhu procured charcoal from cactus fruit and, having ground the seeds into fine meal, he fashioned it into the form of a big knife. He then procured a flexible stick, such as grows in the White Mountains, and other pointed sticks resembling bone awls. Having made four of these sticks, he sharpened them and started forth to overcome Eagle, leaving word that if he was killed a smoke would be seen for four days, but that if he killed Eagle, a cloud would hang over the place of the combat. Tcuhu traveled eastward a long distance and came to the mountain where Eagle lived, in between perpendicular precipices, surrounded by deep fissures. Tcuhu metamorphosed himself into a fly and hid himself in this fissure where he slept that night. On the following day he changed himself back into a man, stuck the sticks into the crevices of the cliff, and by their help climbed up to the crag in which Eagle had his home.

“This story of Eagle seems to be a variant of that previously recorded in which the avian being killed was the monster Hok. Here Tcuhu found only a captive woman, who said the monster had gone to procure victims. Tcuhu having revealed his mission, they agreed on a signal, and he changed into a fly. When Eagle returned, although suspicious, he went to sleep and the woman whistled three times. At the last whistle Tcuhu returned to human form and decapitated Eagle, throwing his head, limbs and body to the four world quarters. Then the woman sprinkled ‘medicine’ on a pile of bones,

the remains of former victims, and brought them to life. Thereupon all descended from the mountain over which hovered dense clouds, the signal that the monster was dead."

The 26th Annual Report of the Bureau of American Ethnology, of the Smithsonian Institution, for 1904-05, gives the following abstracts of myths of the Pimas:

THE CREATION MYTH.

"Out of primeval darkness spirit of Earth Doctor developed. He first created creosote bush from dust. Next created black ants and termites; these caused the world to develop and Earth Doctor created the sky. Then made gray spider and commanded it to spin web connecting edges of earth and sky. Threw blocks of ice into the sky for sun and moon and spray of water for stars, large stars made from magic crystal, and milky way by walking stick dipped in ashes. All living things then created and human beings from images of clay. Earth becomes overpopulated, as there was no death yet, so Earth Doctor pulled the sky down on the earth and crushed everything to death. But he came through a hole to the other side and made a new creation. After a time Elder Brother, a rival to Earth Doctor, arose and threatened to destroy the people again. This accomplished, through the child of Elder Brother's agent and South Doctor's daughter, who was the last of the youth's many wives. Child was abandoned and its tears caused a flood that overwhelmed the earth. Elder Brother was saved in his olla, Coyote on a log, father and child by turning into

birds, Earth Doctor by hiding in his staff, and some people by going into a hole in the earth made by Earth Doctor.

“After the flood Elder Brother was the ruler and Earth Doctor and Coyote his subordinates. When they found the middle of the land they all took part in a new creation. First death caused by Rattlesnake biting Rabbit. Burning corpse stolen by Coyote; afterwards he abused the woman and in retaliation the magicians concealed all the useful animals in a cave; these released by Coyote.

“Vantre supplied with magic gambling sticks by Feather-breathing Sí van. Elder Brother interfered and caused Vantre to be turned into an eagle. Eagle lived on mountain and preyed on the people until killed by Elder Brother.

“Tarsnamkam sent his parrot to steal turquoises at Casa Grande; sent football to daughter of Sí van there; child born from this became the monster Hâ-âk, who killed and ate children until destroyed by Elder Brother. Tobacco plant grew from grave of old woman who had stolen Hâ-âk's blood.

“Elder Brother fell into disfavor with the people, who killed him several times, but he always came to life again, until the magic power of Vulture was invoked, who killed him through the agency of the sun. Came to life once more, but sank through a hole to the underworld, where the survivors of the flood lived. Some of these came above under his leadership and conquered the people there.”

COYOTE.

“After closing up by his laughter the hole through which the underworld people were coming up, Coyote wandered to the west, and one day made two other coyotes from his image in the water, Sandy Coyote and Yellow Coyote. They sailed on logs across the water, but Yellow became blind and they turned back and went to live near the Grand Canyon. Gambled with each other and Sandy won; Yellow assisted by Finish, who causes Duck and Black Beetle to run a race, in which latter won for Yellow. Sandy finally won Yellow’s body and soul and killed him. Death finally avenged by his son, who won from Sandy by Stratagem.”

CHILDREN OF CLOUD.

“Twin boys immediate result of marriage of Cloud and the beautiful mat maker, who had refused all suitors. Boys grow up, inquire for father, sent to the east to find him. Meet Wind, their uncle, and Cloud, their father. Tested by rain, thunder, and lightning, and accepted. After long visit start for home; encounter Raven, Hawk, Eagle, and Coyote; stand on each side of trail to avoid latter and are transformed into mescal.”

SKULL AND HIS MAGIC.

“Man by night and Skull by day, he married maiden who had refused other suitors. Successful hunter because deer fell dead at sight of him. Winner in football race, thus silencing all ridicule.”

ORIGIN OF THE HORSE.

“Two brothers burdened with heavy game. One conceives plan of relief and asks other to help him. Latter cuts body of former into four pieces and throws them into a lake; in four days returns and finds four horses.

ABSTRACTS OF NURSERY TALES.

THE FIVE LITTLE ORPHANS AND THEIR AUNT.

“Parents killed by Apaches and unmarried aunt supported children. While hunting one day warned by cottontail rabbit that Apaches had been at their house. On return find aunt dead, but never having seen a corpse did not recognize her. With mescal kept fire against her return; at night frightened and pursued by her ghost until all turned to stone.”

COYOTE AND THE QUAILS.

“Quails cut pieces of fat from Coyote as he slept; he awakened and overtook them in camp; asked for refreshment and was given of his own flesh; starting on he was taunted about it by the quails. Turned to pursue them and almost ran them down when they ran into a hole, the foremost carrying a cholla stem. Coyote asked each in turn if she were guilty; on denial let them go; finally asked cholla, and receiving no reply, bit it hard and it killed him.”

THE WOMAN AND COYOTE.

“Coyote in cottonwood tree asked woman wading in river to give him some of her torti-

llas; she refused, but on being threatened went up to the tree and told him to jump down, as the water was shallow; but she was standing on a stump; when he jumped he was drowned in the deep water."

THE PIMA CAPTIVE AND HER SON.

"Boy whose mother captured by Apaches lived with his grandmother. Quarreled with her and started to find his mother. Reaching her he turned into a dove, and she carried him home; Apaches heard her talking her language to it, so the chief crushed it in his hand; pieces flew up through the smoke hole and turned into flock of hawks, who beat the Apaches to death. Mother and son started home, but turned into saguaros on the way."

COYOTE AND THE BLUEBIRD.

"Bird became blue by bathing in lake. Taught Coyote how, and he became blue, too. So proud that he gazed at himself as he went along and ran into a stump, fell into the dust and became gray, as he is to-day."

THE BOY AND THE BEAST.

"Parents killed by Apache and boy lived with grandmother. Frightened from berry bushes by terrible beast. Boy took some sharp stones and approached the beast, who swallowed him, cut his way out with the stones and thus killed the beast."

THE NAUGHTY GRANDCHILDREN.

“Quarreled with grandmother and ran away; when pursued the boy turned into a saguaro and the girl into a palo verde. Old woman grasped the cactus and it killed her.”

CHAPTER XVI.

THE PIMA (Continued).

RELIGION—DEITIES—MAGICIANS—THE SOUL AND ITS DESTINY — DREAMS — SACRED PLACES—STONES STRIKE — HA-AK LYING — IAKSK—PLACE OF THE BAD ONE—PUMA LYING—MEDICINE MEN—LEGERDEMAIN—CAUSE AND TREATMENT OF DISEASES.

The report continuing says:

“The Pimas are far less given than their pueblo neighbors to the outward show of religion, such as is seen in the varied and frequent ceremonies of the Hopis and Zunis. On the contrary, they appear to have no other than an occasional ‘rain dance,’ the navitco, and other ceremonies for the cure of disease. So far as could be ascertained in a comparatively brief sojourn among them, their religion comprised a belief in the supernatural or magic power of animals, and especially in the omnipotence of the Sun. When in mourning, sick, or in need, the Pima addressed his prayers to the Sun in the morning: ‘Sun! Kindly help me through the day.’ Or at nightfall his petition was raised: ‘Darkness! Kindly help me through the night!’ The following form of supplication was often employed: ‘Sun! There, have mercy on me.’ When weary on a journey, the Sun was appealed to, and the first whiff of cigarette smoke was puffed toward him. The disk was not regarded as the ‘shield’ or ‘headdress.’

but as the veritable person of the god. He moves unceasingly around the flat earth, going beneath the western rim and passing across below to rise in the east.

“It is Sun that, by means of magic power, kills those who die during the day. It is Night who kills those who die during the hours of darkness. Moon is Sun’s wife, but she is not accredited with the power that is given to Darkness. Coyote is the child of Sun and Moon, and figures largely in the myths. His character, by its buffoonery and trickery, much resembles that of the culture heroes of some other tribes.

“At the present time two deities are recognized, TcU wUt MaKai, Earth Magician (medicine-man or doctor), and Si uu, Elder Brother. They live in the east, dividing the controls of the universe between them. The former governs the winds, the rains, etc.; sometimes he is called Tciors, Dios (Spanish). Their names are pronounced when a person sneezes, or, he may simply exclaim ‘pity me,’ referring tacitly to one or the other of these two deities. There is a puzzling mingling of the old and the new in the myths, though it seems probable that the greater part of them has been of ancient origin with recent adaptation of Earth Doctor and Elder Brother from the Christian religion. Among the Pimas themselves opinion is divided as to whether the myths have been largely adopted from the Papagos.

“At the solstitial point in the northeast lives Tcopyny Makai, Sinking Magician, who also has a ‘house’ in the northwest. In the southeast lives Vakolif Makai, South Magician, who also

occupies the corresponding point in the southwest. Along the Sun's path are the houses of the four minor gods.

"WUpUki Makai, Lightning Magician, is the southernmost, and when the Sun is in his neighborhood we have lightning that is not accompanied by thunder.

"Toahim Makai, Thunder Magician, causes the thunders that are heard during the second month.

"HUwUlt Makai, Wind Magician, produces the strong winds that blow so continuously in the spring.

"Tatraaki Makai, Foam Magician, causes the river to rise and bear foam upon its waves in the month succeeding the month of wind.

"It is difficult to determine the exact position of Coyote in the Pima pantheon, though he is classed with the leading deities in the myths, and his modern but degenerate descendants are regarded as very wise.

"When a coyote comes by moonlight and sees the shadow of a chicken, he can pounce upon the shadow and so bring down the bird within reach. He has been known to steal a baby from between its sleeping parents, an informant declared. Considering the manner in which the moon is supposed to have originated, it is strange that it should contain the figure of a coyote. No explanation of this belief was found.

"The stars are living beings: Morning Star is the daughter of a magician; her name is Sumas Ho-o, Visible Star. Polaris is the Not-walking Star, but is otherwise not distinguished

from his fellows. Possibly this term has been adopted since the advent of the whites. Once a mule with a pack load of flour was going along in the sky, but he was fractious and not gentle, as is the horse. He bucked off the load of flour, which was spilled all along the trail. A part of it was eaten by Coyote, but some remains to form the Milky Way."

THE SOUL AND ITS DESTINY.

"The soul is the center of the breast. It makes us breathe, but it is not the breath. It is not known just what it is like, whether it is white or any other color.

"The views of the Pimas concerning the destiny of the soul varied considerably. Some declared that at death the soul passed into the body of an owl. Should an owl happen to be hooting at the time of a death, it was believed that it was waiting for the soul. Referring to the diet of the owl, dying persons sometimes said: 'I am going to eat rats.' Owl feathers were always given to a dying person. They were kept in a long rectangular box or basket of maguey leaf. If the family had no owl feathers at hand, they sent to the medicine-man, who always kept them. If possible, the feathers were taken from a living bird when collected; the owl might then be set free or killed. If the short, downy feathers of the owl fell upon a person, he would go blind. Even to-day the educated young people are very chary about entering an abandoned building tenanted by an owl.

“By some it is said that after death souls go to the land of the dead in the east. All souls go to Si alik Rsan, Morning Base, or place where the sun rises. The East Land is separated from the land of the living by the chasm called TcU wUt Hi ketany, Earth Crack. When one of the writer's interpreters had gone to school at Hampton, Virginia, her associates said that she had gone to the abode of spirits. All is rejoicing and gladness in that other world. There they will feast and dance, consequently when one dies his best clothing must be put on and his hair must be dressed with care, as is the custom in preparing for an earthly ceremony. No idea of spiritual reward or punishment for conduct in this life exists.

“Again, the souls of the dead are supposed to hang about and perform unpleasant pranks with the living. They are liable to present themselves before the living if they catch the right person alone at night. The ghost never speaks at such times, nor may any but medicine-men speak to him. If one be made sick by thus seeing a ghost, he must have the medicine-man go to the grave of the offending soul and tell it to be quiet, ‘and they always do as they are bid.’ Old Kisatc, of Santan, thought that the soul continued to reside in the body as that was ‘its house.’ During his youth he had accompanied a medicine-man and a few friends to the grave of a man who had been killed near Picacho, about forty miles southeast of Sacaton. The medicine-man addressed the grave in a long speech, in which he expressed the sorrow and regret of the relatives and friends that the

corpse should thus be buried so far from home. Kisatc avers that the spirit within the grave replied to the speech by saying that he did not stay there all the time, but that he occasionally went over to hang about the villages, and that he felt unhappy in the state in which he found himself. Of course the medicine-men claim to be in communication with the spirits of the departed as well as with supernatural beings capable of imparting magic power."

DREAMS.

"Dreams are variously regarded as the result of evil doing, as a natural and normal means of communication with the spirit world, and as being caused by Darkness or Night. During the dream the soul wanders away and passes through adventures as in the waking hours. The young men never slept in the council ki for fear of bad dreams.

"To dream of the dead causes sickness in the dreamer and if he dream of the dead for several nights in succession he will die. Dreams are not consulted for information concerning future action except in the case of the would-be medicine-man who may be called to his profession by means of persistent dreams. Since Night may cause one to dream as he wishes it is fair to presume that it is that god who oversees the destinies of the medicine-men.

"Many years ago Kisatc, in either a swoon or trance, believed that he went far away to a place where a stranger gave him a magnificent bow and a set of beautiful arrows. On regaining

consciousness he asked for the things that had been given him while he was away and became quite indignant when they assured him that he had not been out of their sight. To this day he believes that they deceived him."

SACRED PLACES.

"Stones Strike, is a large block of lava located in the eastern Santan Hills. The largest pictograph ever seen by the writer in the Southwest is cut upon it and two or three tons of small angular stones foreign to the locality are piled before it. There are also many pictographs on the bowlders round about. This was probably a Hohokam shrine, though it is regarded with reverence by the Pimas, who still place offerings of beads, bits of cloth, and twigs of the creosote bush at the foot of the large pictograph. There is a tradition that a young man was lying asleep on the flat rock and was seen by two young women who were passing along the opposite hillside. They tried to awaken him by tossing the pebbles which are yet to be seen. Pima maids thus awaken their lovers to the present day.

"Hâ-âk Lying, is a crude outline of a human figure situated about five miles north of Sacaton. It was made by scraping aside the small stones with which the mesa is there thickly strewn to form furrows about 50 cm. wide. The body furrow is 35 m. long and has a small heap of stones at the head, another at a distance of 11 m. from the first, and another at the junction of body and legs. The latter are 11 m. long and 1 m. apart. The arms curve outward

from the head and terminate in small pyramids. In all the piles of stone, which have a temporary and modern appearance, are glass beads and rags, together with fresh creosote branches, showing that the place is yet visited. The beads are very old and much weathered. Beside the large figure is a smaller one that is 4.5 m. long, the body being 2.7. Hâ-âk is supposed to have slept one night at this place before reaching Hâ-âk Tcia Hâk, a cave in the Taatûkam mountains, where she remained for some time.

“Iáksk, Place of Sacrifice, is a heap of stones on a knoll near Blackwater where it is probable that a Hohokam or Pima medicine-man has been buried.

“Place of the Bad One, is the name of a grave at Gila Crossing. It seems probable that the grave of some Hohokam medicine-man has been taken for that of the son of Kakanyp.

“There is another similarly inclosed but unnamed grave at Gila Crossing, also one between Sweetwater and Casa Blanca, and there are three at Blackwater. Such inclosures are called o’namuksk, meaning unknown. Beads are to be found strewn about all of them.

“Puma Lying, or Place of the Mortar, is a heap of small stones between the Double Buttes, ten miles west of Sacaton. Stones are there piled over a shallow mortar in which beads have been placed and partly broken. Bunches of fresh creosote branches were mingled with the decaying fragments of arrow shafts at the time of the writer’s visit, showing that while the shrine is yet resorted to, it is of considerable

antiquity, for wood does not decay rapidly in that climate.

“Evil spirits dwell in the Picacho and Estrella mountains, but this belief may be presumed to be an inheritance from the Apache period. The writer has not learned of any shrines being located in those ranges.

“It is said that in the Santa Rosa mountains there was once a tightly covered medicine basket which was kept on a mountain top by a Papago medicine-man who carried offerings to it. All others were forbidden to touch it; but someone found it and when he lifted the cover all the winds of heaven rushed forth and blew away all the people thereabout.

“Near the summit of one of the lava-formed Santa hills is a small cave in which the Hohokam placed sacrifices. A number of articles were discovered there a quarter of a century ago and sent to some eastern museum. Since that time the Pimas deposited the body of a child and some other things in the cave, which were secured by an Arizona collector in 1901. The cave is known as Basket Lying, because it contained a basket such as the Pimas use for their medicine paraphernalia. It was discovered by two Pima warriors, who were serving their sixteen day period of lustration for having killed Apaches. The basket contained sinew from the legs of deer, and sticks, which the finders assumed to be for the same purpose as those with which they were scratching their own heads at the time.

“When a medicine-man dies, his paraphernalia, if not transmitted to his descendants, may

be placed in an olla and hidden under a heap of stones in the hills. He may also sacrifice a part of his stock in a similar way during his lifetime. The property of warriors is sometimes similarly cached.

“Such places were formerly respected by the tribe, but they are now robbed with impunity to get ‘relics’ to sell. A man at Pe-e-putciltk’ informed the author’s interpreter, Jose Lewis, of the location of one of these caches in the low hills south of Casa Blanca. We found that a number of concretions, crystals, shells, a bird carved from stone, and a war club had been deposited in an olla with a bowl turned over it, rendering it watertight. The whole had been hidden under a heap of stones at the summit of a spur of the hill about four miles from the villages.”

MEDICINE-MEN.

“There are three classes of medicine-men among the Pimas. Those who treat disease by pretended magic are known as Si’atcokam, Examining Physicians. As many women as men belong to this order, to which entrance is gained chiefly through heredity. This is the most powerful class in the community, though its members pay for their privileges at imminent risk. How great this risk is may be seen from the calendar records. The Si’atcokam were more numerous than the other classes. Those who have power over the crops, the weather, and the wars are called Makai, Magicians. Only one or two women were ever admitted to this order among the Pimas. There were usually about

five Makai in each village. These two classes were the true rulers of the tribe, as their influence was much greater than that of the chiefs. Their combined strength was for years turned against the missionary, Rev. C. H. Cook, but their influence is now fast waning and several medicine-men have become avowed Christians. From these converts information was obtained that in all probability could not have been secured otherwise. Yet another class of persons, including both men and women, and few in number, might be termed medicine-men. They are called Hai-itcottam, Something Given to Drink. They are not highly esteemed, however skilled they may become in the use of roots and simple remedies, yet they are the true physicians of the Pimas. It may be that among the many empiric remedies which they employ some will be found to possess true therapeutic qualities.

“The traditional history of the tribe tells of many families of medicine-men, and the profession was very generally handed down from father to son. Those receiving magic power was by what might be termed a process of natural selection; anyone who recovered from a rattlesnake bite on the hand or near the heart might become a medicine-man or medicine-woman. A third method was by dreams and trances. Kisate said that during his youth he had dreamed every night that he was visited by some one who endowed him with magic power. Under the influence of these dreams he decided to become a medicine-man, but as soon as he began to practice, the dreams ceased. These

dreams are not sought by fasting or other unusual conditions, nor does the person to whom they come seclude himself from his fellows.

“Several informants declared that ‘any man who received instruction from a medicine-man and learned to do some little tricks could become a medicine-man.’ The process of acquiring power was called ‘getting power.’ The novice was tested, either alone or along with one or more fellow-aspirants, by the medicine-man, who had the youth kneel before him on all fours, and then threw four sticks, each about eight inches long, at him. If the novice fell to the ground during the throwing, he was ‘shot’ with the power, and could then take the next degree. This was administered by the instructor, who ‘coughed up’ *tcU tcaka*, (word of unknown meaning), white balls the size of mistletoe berries, and rubbed them ‘into’ the breast of the novice. Another informant said that the novice swallowed the balls. Four or five balls were thus administered, though the ‘power began to work’ in some cases where only one or two balls were used. One informant thought that the medicine-man had a sort of ‘nest of power’ wherein the balls developed as in the ovary of a hen. No matter how many were given off the supply continued undiminished.

“Sometimes the doctor wished to teach the youth, in which case the latter paid nothing for his instruction. But the usual fee was a horse, ‘a piece of calico,’ or the like. Throughout the period of his initiation the novice was not permitted to go near a woman’s menstrual lodge, nor might he allow anyone to know that he was

learning; that implied that he should not practice until the end of the novitiate period, usually two years, sometimes four. When at length he began to practice, his success depended on his ability to develop dreams and visions.

“While the Si’atcokam can induct any young man into the mysteries of the order, that man’s son cannot inherit his father’s profession.”

LEGERDEMAIN.

“The Makai were intrusted with the important duty of securing supernatural aid to insure good crops. One method of procedure was to gather the people in the large lodge and have some one bring in an olla filled with earth. This the Makai stirred with a willow stick and placed before a clear fire, where it stood all night while rain songs were being sung. At dawn the olla was emptied and was found to contain wheat instead of earth. Four grains were given to each one present, to be buried at the corners of the fields or the four grains together at the center.

“For a consideration the Makai would go to a wheat field and perform rites which he assured the owner would result in a heavy yield of wheat. After rolling and smoking a cigarette at each corner of the field, he would go to the center of it and bury a stick three or four inches long.

“To cause an abundance of melons and squashes, the Makai entered the field and took from his mouth, or, as his followers supposed, from the store of magic power in his body, a small melon or squash. The object was partially covered with hardened mud, symbolic of

the productive earth. The rite was performed at a time when no melons or squashes had yet appeared, and it is supposed that he obtained the 'magic' melon by stripping the outer leaves from the growing end of a young vine. This was buried at the root of a growing plant to insure a prolific yield.

"Again, the germination and growth of wheat were sometimes imitated by concealing several grains of wheat in the hair, and shaking them down upon the soil. Then by a dextrous manipulation of a previously prepared series of young wheat shoots, the growth was represented up to the point where a stalk two feet in length was slipped from the long coils of hair at the operator's shoulders, and shown to the awe-stricken spectators as a fully developed plant.

"A favorite trick was to have young men chew mesquite leaves, which, on being ejected from the mouth, were seen to be wheat or corn.

"During the rain ceremonies, when the Makai were at the height of their glory, one of their most impressive acts was to pour dry earth out of a reed until it was half empty, and then it would be seen that the remainder was filled with water. 'Then it rained right away.' If the Makai put one of the magic slates in a cup of water at the time the rain songs were being sung, and also dug a shallow trench to show the rivulets how they should cut their way, it would rain in four days.

"Another device of the Makai was to conceal reeds filled with water, and then while standing on a house top, to direct the singers to stand in a close circle around below him. Exhibiting a

handful of eagle down or eagle tail feathers and throwing dust on them to show how dry they were, he would then sweep his hand about and scatter water over the spectators and singers, apparently from feathers, but in reality from the reeds.

“During the season when rain is especially needed any one may petition for it by means of the small gray fly that has a large head. Rubbing soot from the roof or chimney in the fly’s eyes the person must say, ‘Go quickly, little fly, tell your grandmother to send the rain.’

“Some Si’atcokam aroused the wonder and admiration of their fellows by placing hot coals in their mouths (where they hold them between the teeth), or by holding them in their hands (taking care to have a thin layer of ash or mud beneath them).

“When the exigencies of the case demand it, the Si’atcokam sink small pointed pieces of wood, an inch in length and flat at the larger end, into the flesh of their patients. The bits of wood are ‘twisted back and forth between the thumb and forefinger as one would twist a thread until the wood disappears.’ The great grandmother of Jacob L. Roberts, a young man of Apache-Maricopa and Pima-Kwahadk’ lineage, thus treated him during a temporary attack of sickness in his infancy. She sank two pieces of creosote bush into his breast and predicted that he would not be ill as would other children. She also said that she would die within the year—and she did. Strange to say, Jacob also escaped the epidemic diseases that afflicted his playmates.

“The Si’atcokam prize certain crystals very highly and claim to obtain them in the following manner: The person possessing the necessary power may be going along in some quiet place when all of a sudden a man will be seen approaching. The stranger never reaches him but will be seen to disappear; then if the Si’atcokam searches about the spot where the man was last seen, he will find a transparent crystal, stone white, which contains a spirit that will aid him in all his subsequent undertakings and which will desert the stone at the death of the holder.

“The Si’atcokam treats a wounded man by sucking the evil from the wound. He shows a strand of green that resembles a roll of water plants about eight inches long. The wounded man sucks this crosswise four times and Si’atcokam pretends to swallow it. ‘This insures complete recovery.’ ”

CAUSE AND TREATMENT OF DISEASES.

“The Si’atcokam carries his staff in hand when called to treat the sick. He begins by singing the ‘cure songs,’ or causing them to be sung for the purpose of aiding him in correctly diagnosing the case. Then he puffs out cigarette smoke over the body of the patient in order that he may ‘see’ the disease. Most common ailments are attributed to certain definite causes and the diagnosis is easy. When he is well paid for his services he may sing more than one night before announcing the name of the disease. If he is too hasty he may ‘see’ the bear when it is really the deer that is causing trouble. However, he cannot sing more than four nights; then,

if he fails, he must call in a fellow-practitioner. The case of Sala Hina is an interesting and instructive one and will illustrate very adequately these peculiar methods. Several years ago Sala carelessly ate some weed which poisoned her and she had barely strength enough to reach home. As close relatives are not allowed to treat a patient, a neighboring medicine-man was called in. Her husband rolled a cigarette for the learned doctor, who smoked it, but however skillfully he spread the smoke cloud over the groaning patient, he could not 'see' the cause of the trouble. Then another Si'atcokam was called in and a cigarette was rolled for him and he peered through the veil sufficiently to see 'something.' But he could not tell just what it was and advised sending for another medicine-man who was a specialist in intangible shapes. Sala was suffering the greatest agony in the meantime. If she moved she felt 'full of pins inside.' Those about her expected her to die at any moment. Number three at length arrived and smoked his cigarette, blowing the smoke across the patient from a distance to dispel the unusually heavy darkness. He said he must have his gourd rattle and magic feathers brought before he could see clearly. Meanwhile the husband had brought in a fourth medicine-man. Number four then smoked a cigarette and pronounced the verdict of death. Poor Sala had been compelled to lie quiet to avoid the torture from the 'pins,' but her mind was active and she understood every word that was said in her presence. Determined to do what they could, the last two arrivals set to work singing. Number three sang four

songs, followed by four more songs from number four. Then number three sang four more, and so they alternated all night. Toward morning they put ashes into a cup of water, sweeping eagle feathers across the dish meanwhile. They then announced that they would get the evil out soon. Number four sprayed water from his mouth over the patient and declared that he had found her to be suffering from the presence of the horn of a horned toad in her heart. Falling on his knees beside her he sucked with all his might until he had removed the offending object. As it flew into his mouth it gagged him and he hastened to withdraw it. Calling for a piece of cotton he put the hot and burning horn into it and told the brother of the patient to throw it into the river. Then the two Si'atcokam sang twice and later in the day sang twice through their set of four songs for the horned toad. This faithful treatment brought about a recovery.

“Sala's brother fell ill of some throat disease over which the doctors sang, sucked, and smoked for a month before he died.

“It will be seen from the cases described that the songs play an important part in the treatment, and they are sung with endless repetitions. After the cause of the affliction has been decided upon, the songs of that animal or object are sung. An image or a part of the animal or object is pressed upon or waved over the part affected, and then the farce of sucking out the evil is gone through. Juan Thomas informed the writer that he had frequently concealed under his thumb nail the objects which he pretended to suck from his patients.

“Sometimes ashes are rubbed upon the skin of the sick person. No matter what the disease may be, the ashes are administered with light rubbing. No explanation could be given for this treatment. For any disease, also, pledgets of cotton might be burned on the skin, and as these were half an inch in diameter and two or three might be burned in one place, the effect must have been very painful.

“The female Si’atcokam never treated children; they confined their labors to the treatment of abdominal troubles not necessarily peculiar to sex. They treated men for abdominal difficulties, and men treated women for all diseases.

“Payment is promised to the Si’atcokam when they are called in. It may be a horse, cow, some wheat, a basket, or similar property. If he contracts to sing three nights and to receive a horse in payment, he will not receive the horse if the patient dies after he has sung two nights, but will receive some compensation. The death of the patient does not annul the obligation under any circumstances.

“In addition to the animals, birds, and reptiles that cause disease, the variety of human ailments and the fertility of the native’s imagination, necessitated the invention of yet other causes. These were sometimes superhuman, but only too often the tribe merely descended to the level of the African savage, and accused some medicine-man of the crime of causing disease. There would seem to be some reason in this if the medicine-man who had the case in hand were the one accused, but that was not the custom; it was a rival practitioner who bore the onus and

frequently paid the penalty with his life, as may be seen from the accompanying annals. It would seem that every epidemic of any extent that ever affected the Pimas caused an almost wholesale destruction of medicine-men. In individual cases of malice on the part of the medicine-man the treatment is to sing the medicine song and afterwards to place four magic stones in a cup of water, taking out one at a time and holding it under the nose of the patient that he may inhale its power; then he must drink the water.

“If a person believes that a medicine-man has brought sickness upon his household he calls in another doctor to find the charm. The one consulted takes four assistants and searches day and night until some object is found which they can safely assume was hidden in the vicinity by the malicious medicine-man. When found, the object must not be touched for fear of death, but the mere discovery renders it harmless to the person against whom it was aimed.

“Sometimes the medicine-man causes sickness by ‘shooting’ charcoal, made from the burned body of an enemy, into someone who does not notice it at the time, but whose body burns in consequence. If it is sucked out before it is entirely consumed, the charcoal loses its power and the patient recovers.

“The badger causes a severe throat disease, which, however, is considered to be of rare occurrence. The remedy is to sing the badger song and to press the tail of the badger on the patient’s neck.

“The bear causes swellings upon the body, headache, and fever. The remedy is to sing the bear songs, of which there are several; the singing is sometimes continued throughout the entire day. No part of the animal is used in the treatment. The bear is friendly to the Pimas. If a man meets one he must say, ‘I’m red,’ and then the bear will not touch him, though he is free to kill the animal.

“The black-tailed deer causes diseases of the throat and lungs. The remedy is to sing the deer song and to press the tail of the deer on the affected part.

“The coyote causes sickness in children; some believing that he brings on dysentery when the mother eats melons before the birth of the child, others thinking that he causes rash and blisters on the baby’s tongue. The remedy is to sing the coyote song and swing the tail of the coyote over the child.

“The dog, a very near relative of the coyote in Pimeria, also causes trouble for the children. When a child a month or two old is fretful and sleepless the medicine-man is pretty certain to diagnose the case as ‘dog disease.’ He does not treat it in any manner, but some one who knows the dog song is called in to sing, and as he sings he sways a stick that has some of a dog’s vibrissae tied to it, to and fro over the child.

“The gopher causes stomach trouble, particularly in children. The remedy is to sing the gopher song and to press moistened earth from a gopher hill upon the affected part. At Gila Crossing were obtained two small deerskin bags containing tufts of eagle’s down and two or three

twigs that had been cut by a gopher. These were to be pressed upon the stomach of the child.

“The jack rabbit causes open sores. The remedy is to sing the rabbit song, and during the singing to swing over the patient the tail of the hare to which the animal’s vibrissae have been tied.

“The mouse causes constipation in children. This is cured by singing the mouse song, and pressing the tail of the mouse on the abdomen. If no prepared tail is available, a dead mouse is used.

“The ground squirrel of the mesas causes nose bleed.

“There are but four birds that cause disease. There appears to have been no conscious classification in the minds of the Pimas in attributing certain afflictions to the birds. These diseases are all of a different nature, and are similar to those assigned to mammals and reptiles.

“The eagle causes hemorrhage. The remedy is to sing the eagle song and to pass the down of the eagle over the part.

“The eagle is also blamed for the lice that find refuge in the hair of the Pimas. The remedy is to blow cigarette smoke over the head.

“The hawk causes hemorrhage in grown persons only. The disease is cured by singing the hawk song and passing the wing feathers of the bird over the patient. If one touches a hawk he must be secluded for four days.

“The owl throws people into trances and fits. They are restored by having the owl song sung while six owl feathers mounted on a stick are

swung over them. The cry of the small owl in the night is a bad sign. When the large owl utters a sound resembling human speech, sickness may be expected.

“The vulture or turkey buzzard causes sores, especially syphilis, and sore eyes on the baby if the parent eats a dead animal just before the child is born. The remedy is to sing the buzzard song and pass the wing feathers of the buzzard over the child.

“A Gila monster, if killed by the father just before the birth of a child, causes the baby's body to become red and feverish. The remedy is to sing the Gila monster song. Such a disease must be of rare occurrence as no other treatment is prescribed.

“The horned toad causes rheumatism and hunchback. The remedy is to sing the horned toad song, and press an image of the creature upon the patient. If one accidentally steps on a horned toad he must tie a red string around its neck and let it go, saying, ‘my blood eat.’ This is to cause the subtle toad to eat the bad blood that may cause disease in the person.

“The large lizard is responsible for a fever in children, the most prominent symptom of which is the whitening of the skin. If any one who knows the lizard song is available he comes and presses an image of a lizard on the child as he sings. If not, a lizard is killed and fat from its body is rubbed upon the child.

“The rattlesnake causes kidney and stomach troubles in children. These are cured by singing the rattlesnake song and pressing the parts

affected with an image in wood or stone of the rattlesnake.

“The bite of the rattlesnake is cured by sucking the wound every morning for four days. Others suck it one or two days, and also ligature the limb with horsehair, or draw a circle around it with charcoal to define the limit of the swelling. The Papagos and Mexicans use the plant *Euphorbia marginata* to poultice snake bites, and it is possible that some Pimas use it also, though the writer was unable to find anyone who knew of its being so used.

“While the rattlesnake is dreaded and, under circumstances previously mentioned, is regarded as possessing magic power, he occupies a far less important place in Pima thought than in that of the Hopis. It is said to be unlucky to come upon two rattlesnakes, one soon after the other, when engaged in searching for anything. If a child puts its foot through an olla head ring that is commonly left lying about the premises, the mother warns him that the rattlesnake will bite him. The same fate is threatened if he puts his foot into the mortar in which the mesquite beans and other articles of food are ground. The rattlesnake is accredited with wisdom that directs it to the place where the best mesquite beans are to be had, though why such a locality has any attractions for it was not explained.

“The turtle causes large sores on the body or cripples the legs. The treatment is to sing the turtle song and shake a rattle over the patient. The rattle is made by killing a river turtle and placing the body in an ant-hill until the ants have

thoroughly cleaned out the shell, which is then mounted on a handle, and some gravel put into it.

“A butterfly with striped wings causes internal pains. The treatment consists in singing the butterfly song and pressing the body of the patient with four or five images of the butterfly cut from deerskin.

“The worm, when found dead and dried, is ground up in the mortar, and the powder used to cure sores around the baby’s mouth.

“One’s teeth will fall out if he eats food over which some caterpillars have crawled.

“The nausea of pregnancy is caused by unfaithfulness on the part of the woman. It is cured by singing the proper songs and striking two sticks a foot long over the patient afterwards.

“The remolinos, or whirlwinds, that are so common in Pimeria, cause pain in the legs, but not swellings. The remedy is to sing the wind song and rub the limbs with the black gum of the Ocatilla.

“The sun may cause disease for which there would seem to be no special song. However, a small colored image of the sun with feather rays attached is used by the medicine-man.

“A captured Apache child might cause lameness in some member of the family by whom he was kept. It was cured by some one who had killed an Apache singing over the patient. Then the child must be sold to the Mexicans or Americans. It was also supposed that the touch of an Apache woman might cause paralysis.

“Piholt was once a man, but is now an evil spirit living in the east, and causing a disease which has its songs.

“The Nyavolt, an evil spirit, may induce a horse to throw his rider and injure him. The patient is cured by singing the Nyavolt song and swinging a pair of crossed sticks over the injured part.

“A certain disease of the throat is called wheita, and the same name is given to a stick made from mesquite root, which is thrust down the patient’s throat four times and then passed four times over the heart to cure him.

“TcUnyĩm is an evil spirit that causes sickness in children. The most characteristic symptom is fretfulness. The TcUnyĩm song is sung and the child’s body is pressed with a strand of hair taken in war from an Apache’s head. The hair is cleansed and washed by some old person, then the ends are glued together with the gum of the creosote bush before it is ready to use. A’minã sticks tied with bluebird and redbird feathers are also used.

“Kâ’mâl tkâk, who was accustomed to assist the doctors, states that this name is applied to a disease of the throat which causes the victim to lose flesh. The treatment consists in placing A’minã in an olla of water to soak while the doctor or his assistant blows through a tube, called the TcUnyĩm cigarette, upon the forehead, chin, breast, and stomach of the patient. The tube has a bunch of feathers attached called a-an kiatuta, and these are next swept in quick passes downward over the body. The A’minã are then taken and sucked four times by the patient, after which

the end of the bundle is pressed against the patient's body, then laid flat upon his breast and rubbed. Finally, the assistant repeats the speech of SiU-U at the time when that deity restored himself to life, at the same time making passes toward the patient.

"Magic influence exerted by evilly disposed persons, especially medicine-men, may cause a particular ailment, called 'doctor's disease,' in the cure of which the slate tablets found in the ruins are believed to be most efficacious. The information was given that no marking was made on the slates; they were simply placed in a vessel of water and the patient drank the water.

"Sometimes the sickness of a child was believed to be due to the fact that some person desired to take it away from its parents. If they went to the covetous one and accused him of the crime, the child immediately recovered.

"Navitco is an evil spirit adopted from the Papagos. His home is in the mountain called Papak, Frog. This spirit causes the knees to swell and the eyes to become inflamed. It may safely be inferred that this disease has been a common one, as it is the practice to treat several at one time in a somewhat more elaborate ceremonial than is usual in the treatment of other diseases. One medicine-man personates Navitco, another known as Kakspakam accompanies him; both are masked. At a signal from Navitco, given by throwing cornmeal on the baskets, fifteen or twenty persons appointed for the purpose sing the Navitco song, accompanied by the notched eagle feathers, until he has presumably drawn out all disease. He then throws away the

feathers. He is followed by Kakspakam, who seats himself before each patient to give him an opportunity to touch the mask and then the swollen knees. When the singers have finished, they rub the notched sticks over their own bodies to prevent contagion. All concerned in the ceremony must not eat salt for four days thereafter.

“The Navitco medicine-men also claim to possess the power to bring rain.

“The treatment of a child afflicted with dysentery mingles the new order with the old in an interesting manner, combining Christian baptism with pagan sun worship and magic medical practice.

“A man and his wife, who are close friends of the parents, come early in the morning and wash the baby. If it is a boy, it is taken up at sunrise by the man, who breathes upon a cross and holds it toward the sun four times. If it is a girl, it is taken by the woman, who breathes upon a medal and holds the object toward the sun four times. Whichever object is used is next passed in the form of the cross over the face and again over the body of the infant by both the man and the woman. Each then holds the child four times in his or her arms before handing it to the parents. A name is given the child by the godfather and godmother. No child except one thus ill, or another in the same family of a naming age at the time is ever christened thus. The godparents must give the child some wheat or corn each year until it grows up, and the parents give a basket each year in return.

“Even horses may become sick through the evil influence of malicious medicine-men, who, it is said, ‘shoot’ live coals into them—coals that have been taken from an Apache fire. The remedy is of a similar character. A reputable medicine-man is called in, who diagnoses the case and decides from what direction the coal was ‘shot.’ He does not sing, but after smoking a cigarette and blowing puffs of smoke about the premises, and upon the horse, he determines the place to suck out the coal from the distressed animal. When he gets the coal into his mouth he makes a pretense of being burned by it, and immediately fills his mouth with water, after which he casts out the coal.

“The transparent trick of sucking a hair from the body is resorted to in veterinary practice in a manner similar to that pursued when treating human ailments.”



PAPAGO OF SAN XAVIER, ARIZONA.

CHAPTER XVII.

PAPAGO AND SOBAIPURI.

HISTORY OF PAPAGOS—SOBAIPURIS ASK PRIESTS TO GO TO GUEVAVI—FIRST MISSIONS IN ARIZONA—DISCONTINUANCE OF MISSIONS—REMAINS AND RUINS OF SAN XAVIER, TUMACACURI, AND OTHER MISSIONS—WORK OF THE MISSIONARIES—DISCIPLINE OF THE INDIANS—DERIVATION OF NAME OF PAPAGO—HISTORY OF SOBAIPURI—LOCATION OF PAPAGOS—THEIR MEANS OF SUBSISTENCE—TRADITIONS AND MYTHS—MONTEZUMA—PAPAGO DWELLINGS.

The Papago, a Piman tribe, closely allied to the Pimas, whose language was the same. The tradition is that at one time they belonged to the same tribe, but split off for some unknown reason. They have always been friendly to the whites, however, and are the only Indians in Arizona that, when converted to the Catholic faith, remained Christians. The Maricopas and Pimas always held to their ancient faith, or, rather, creed. The Yumas at one time, as is shown in this history, invited the Catholic priests to settle amongst them, but shortly afterwards massacred them. The Moquis, probably the most politic of all the Indian tribes, were always ready to have their children baptized and join the Catholic church as long as the priests and the soldiers remained with them, but the Papagos were converted by Father Kino in

the latter part of the 17th century, and to this day adhere to the Catholic faith.

According to Bishop Salpointe, in his "Soldiers of the Cross," page 131, the Sobaipuris, who lived on the San Pedro, had come over a distance of two hundred miles to ask the priests to follow them to the place called Guevavi, where they had their villages. Their petition was granted. The missionaries followed them and founded for their tribe a mission which was given the name of the place. This mission, now abandoned for a long time, was the first established on the soil of Arizona. It was in the same region that the missions of Tumacacuri and San Xavier del Bac were afterwards founded along the course of the Santa Cruz river.

Bishop Salpointe, in reference to the building of these missions, and the discipline, religious instructions, etc., given to the Papagos, says:

"As stated before, it must have been between the years 1687 and 1690 that the mission of Guevavi, the first in what has become the Territory of Arizona, was founded by the Jesuit Fathers. Those of Tumacacuri, San Xavier, Tubac, Tucson, and others, were established successively as circumstances permitted where it seemed they would have good results for the Christianization and civilization of the natives. They were tried in different ways and at different periods, either by the wild Apache nation, or by those very Indians for whom they had been founded. Priests were killed and churches destroyed; still the work was not abandoned. The perseverance of the missionaries, whether Jesuits or Francis-

cans, was above all reverses, as long as they were permitted to follow their vocation and work for the Indians. The losses were heavy on them, but they ever tried to make up for them by renewed zeal and activity, and always succeeded to some extent at least until they were expelled from the country with the Spaniards by the decree of December 20th, 1827.

“With this decree and that of May 10th, 1829, by which ‘Las Temporalidades,’ the goods of the missions were confiscated, there remained no possibility of the continuance of the missions as such. By the expulsion of the Franciscans, the Indians remained without any protection. They could not but miss at once the moral and material support they were wont to receive from the Church, and, as a consequence, many of them, finding themselves very soon without resources, commenced to scatter here and there, and to return gradually to the customs of their former Indian life. Then followed the destruction of the livestock left by the missionaries, and of the churches, except that of San Xavier, which was preserved by the Indians who did not leave their pueblo. San Xavier and Tumacacuri were the most important missions of Arizona at the time of the expulsion of the Franciscans. Their priests visited Tubac, Tucson, and other pueblos of the Papagos at stated times. The priests who administered in the mission of San Xavier since 1767 to 1827 were sixteen in number, as far as we can see by the records left in the church. Of those who resided at Tumacacuri, we have only the names of Baltazar Carillo, Narciso Gutierrez and Ramon Liberos, who was

the minister of that mission in 1822, as we see by the following, taken from the records of the mission: 'I, Ramon Liberos, minister of the mission of San Jose de Tumacacuri, transferred on the 13th of December, 1822, the bones of the Rev. Narciso Gutierres from the old church to the new one, and buried them in the sanctuary at the gospel side.' For authority the paragraph bore the signature: 'Ramon Liberos.'

"The church of Tumacacuri, though of a comparatively recent date, does not show anything now but ruins of a very regular structure, much similar in shape to that of San Xavier, but an adobe building only, while San Xavier was built with brick and stone.

"Who were the priests who built the churches such as those, the remains of which are seen at San Xavier, Tumacacuri, and other places, and what were the means they had at their disposal for the erection of these structures?

"These are questions not infrequently asked by visitors to the old missions of Arizona. The answer we can give to the first is, that the church of San Xavier and that of Tumacacuri were built by the Franciscans, the former, which had been commenced in 1783, being completed in 1797, and the latter, as we have seen already, was completed in 1822, and was called the 'new church.' As regards the names of the religious who superintended the building of these churches, no mention is made of them in any of the records we have met with, nor did these true sons of the humble St. Francis put on the walls any mark that could manifest their personal merit to future generations. What they did was to place

the coat-of-arms of their Order on the frontispiece of the churches they built, as if to say to us: 'We, unknown to you, poor religious of St. Francis, have built this for you; pray for us.' Nevertheless, if the tradition be right about the time spent in building the church of San Xavier, we can raise the veil of humility by looking at the names of the missionaries of whom mention is made in the church records during this period, extending, as above written, from 1783 to 1797. The priest in charge, as Superior of the San Xavier Mission from May 22d, 1780, to 1794, was the Rev. Baltazar Carillo. He was succeeded in the charge of Superior by Fray Narciso Gutierrez, who kept the position until 1799. From these authentic data, we can safely say that it was under the administration of these two religious that the beautiful church of San Xavier was built. The same can be said of that of Tumacacuri, which was administered by these two priests in succession before 1822, when its new church was put in charge of Fray Ramon Liberos.

"The tradition goes among the old people of the territory that the builders of the above-named churches, as also that of Cavorca in Sonora, were two brothers, members of the Gauna family, yet in existence in the country.

"As regards the second question, viz.: What were the means the missionaries had at their disposal for the erection of substantial and rich churches?

"Leaving apart the marvelous products of the rich mines, which are supposed to have been held in possession by the ancient missionaries,

and which probably, never existed really, as no mention of them is made either in the records or in the historical books which we have read on the old missions, we have the following to answer: According to the writers of two of the works which have contributed to our little knowledge about the past ecclesiastical history of Arizona, the 'Rudo Ensayo' and the 'Noticias Estadísticas,' the churches were built by the missionaries solely from the produce of the land assigned by the government to each one of the missions, which land was cultivated by the Indians under the direction of their respective ministers. To this resource we might add the product of the livestock, which was considerable at times in several of the missions, and also what the missionaries were able to spare of the scant allowance they received in money from the government for their yearly support. This explains why the building of the churches required a long time, and also why some of them remained unfinished in some of their parts.

“Deeming it will not be out of place, we will say a few words about the dealing of the missionaries with the Indians, and about the way they taught them, little by little, the manners of civilized life. According to details we received in 1866 from men who had seen the Fathers at work and who had been employed by them as foremen in the different labors carried on in the mission of San Xavier, the Indians were perfectly free to work for themselves or for the church, to cultivate their own fields or the church land, with the difference that the former had to look for their maintenance, while the lat-

ter were supported by the mission. Those who worked for the mission were dependent on it for food and clothing, not only for themselves but for their families. For that purpose provisions were stored in the mission house, or convent, and distributed in due time.

“Early in the morning the inhabitants of the pueblo had to go to church for morning prayers and to hear mass. Breakfast followed this exercise. Soon after a peculiar bell called the workmen. They assembled in the atrium, a little place in front of and adjoining the church, where they were counted by one of the priests and assigned to the different places where work was to be done. When the priests were in sufficient number they used to superintend the work, laboring themselves, otherwise they employed some trustworthy Mexicans to represent them. During the season of planting and harvesting, the workmen had their dinner prepared in the farmhouse. Towards the evening, a little before sundown, the work was stopped and the men permitted to go home. On their arrival in the houses which were located round the plaza, one of the priests, standing in the middle of this plaza, said the evening prayers in a loud voice in the language of the tribe. Every word he pronounced was repeated by some selected Indians who stood between him and the houses, and lastly by all the Indians present in the pueblo. Notwithstanding these orderly measures, many of the Indians fled every day, as is reported in the ‘Rudo Ensayo,’ from their respective squads, before they reached the place where they had to work, and tried to be present

only at meals. Nevertheless, taken on the whole, these are the men who, by their work, enabled the missionaries to build their churches and houses, learning at the same time how to earn their living in the future. That these Indians must have been happy under such a rule nobody can doubt, and San Xavier, owing perhaps to the vicinity of the Presidio of Tucson, became afterwards one of the most flourishing missions under the administration of the Franciscan Fathers.

“The missions of the southern part of Arizona were all composed of members of that portion of the Pima nation designated by the name of Papago. According to the testimony of the authors we have mentioned several times, the Papagos, though barbarous in their customs, and very much inclined to the use of intoxicating liquors, which they made from several kinds of wild fruit, were industrious, thrifty, and more sociable than those of other tribes. Their moral character was excellent. Previous to the establishment of the missions amongst them, they had already, it seems, a knowledge of the sacredness of marriage, as they kept it always in its unity and perpetuity. They were so strict on that point, that the woman who committed adultery was punished with death. The number of Papagos living at San Xavier can only be approximately calculated, as many of them do not remain in the pueblo after the harvesting of the wheat, but go to the mountains where they find more facilities for the tending of their animals. Those who reside constantly are about five hundred in number. As for the

total number of Papagos living in Arizona, it is estimated to be about 5,000.

“As we have seen before, the expulsion of the religious, and the confiscation of the missions’ property were the cause why the Indians of the southern part of Arizona, except those who lived at San Xavier, abandoned their pueblos, leaving their churches at Tumacacuri, Tubac, and Tucson, to go gradually to ruin, as they are seen at the present day. The missions, it is true, were not abandoned by the Church, as the bishop of Sonora had them put in charge of the parish priests of Magdalena, but owing to the distance and the danger from the Apaches who, at all times, were infesting the country, the visits of the priests were only on rare occasions. We have been told that when the people of Tucson wanted to be visited by a priest for some festival or during Easter time, they had to send eighteen or twenty mounted and well armed men for him and give him the same escort to take him back to Magdalena. This arrangement was nothing but what was necessary, but, as can be easily imagined, could not be resorted to as often as the spiritual needs of the people required. On the other hand, the priests, after the expulsion of the Franciscans, were too scarce in Sonora, to permit the bishop to assign one for the missions of Arizona.”

Bancroft says, as I have quoted from him in Volume 1 of this history, that there were only two missions, that of San Xavier del Bac, and Guevavi, and that all the others were visitationes,

but from the record given by Bishop Salpointe and Elliott Coues, this was probably an error.

The word "Papago" at one time was supposed to mean "cut-hair" or "baptized," a name given them by the Pimas as a mark of derision. Now, however, the best authorities say it is a compound of *papah*, "beans" and *ootam*, "people," "beansmen" or "beans-people," hence the Spanish name of "frioleros."

The Sobaipuri, also a Piman tribe, was probably a part of the Papagos, although some authorities claim that they were extinguished by the Apaches, and that the remnant of the tribe merged with the Papagos. According to Bourke "the Apaches have with them the Tze-kinne, or stone-house people, descendants of the cliff-dwelling Sobaipuris, whom they drove out of Aravaypa Canyon and forced to flee to the Pimas for refuge about a century ago," and Bandelier states that "the Apaches caused the Sobaipuris to give up their homes on the San Pedro, and to merge into the Papagos."

At the time of the occupation of Arizona, and its settlement in the latter part of the 18th century by the Spaniards, the Sobaipuris, as a tribe, were extinct, if, indeed, they ever existed. When Coronado made his journey from Ures through the Wilderness to the headwaters of the San Pedro, he found there the first Indians, who were supposed to be the Papagos, whose original home was the territory south and southeast of the Gila river, especially south of Tucson, Arizona, in the main and tributary valleys of the Rio Santa Cruz, and extending west and

southwest across the desert west, now known as Papaguera, into Sonora, Mexico, from San Xavier del Bac to Quitovaquita, one of their westernmost rancherias, which is about a hundred and twenty miles, and this may be considered as the extent of the settlements in the 17th and 18th centuries, during which period, owing to the inhospitality of their habitat, they were less inclined to village life than the Pimas, but, like the Pimas, the Papagos subsisted by agriculture, maize, beans, and cotton being their principal crops. These they cultivated by means of irrigation. Many desert plants also contributed to their food supply, among which was the mesquite, the beans of which were eaten, and the saguaro, pitahaya, or giant cactus, from the fruit of which they made preserves and a syrup. They carried on an extensive trade in salt, taken from the great inland lagoons, which found a ready sale at Tubac and Tucson. Their principal crops, at the time of this writing, were wheat and barley. In latter years they became also stock raisers, and many of them earned a livelihood by working as laborers when the railroads entered Arizona, and irrigating ditches began to be taken out. They are tall and dark complexioned; their habits and customs are similar to the Pimas, except that the men wear their hair only to the shoulders. Little is known of their traditions, although it is said they closely resemble the Pimas, because, when converted over two centuries ago, the church discouraged anything calculated to keep alive their ancient religious beliefs and customs.

Among the Papagos we meet for the first time the Coyote, or prairie wolf, and find him much more than an animal; sometimes more than a man, only a little lower than the gods. In the following Papago myth, he appears as a prophet, and a minister and assistant to the hero god Montezuma, who figured exceedingly in the myths of the Gila Valley, and should not be confounded with the Mexican monarchs who bore the same name:

“The Great Spirit made the earth and all living things before he made man. And he descended from heaven, and digging in the earth, found clay such as the potters use, which, having again ascended into the sky, he dropped into the hole that he had dug. Immediately there came out Montezuma, and, with the assistance of Montezuma, the rest of the Indian tribes in order. Last of all came the Apaches, wild from their natal hour, running away as fast as they were created. Those first days of the world were happy and peaceful days. The sun was nearer the earth than he is now; his grateful rays made all the seasons equal, and rendered garments unnecessary. Men and beasts talked together, a common language made all brethren. But an awful destruction ended this happy age. A great flood destroyed all flesh wherein was the breath of life; Montezuma and his friend, the Coyote, alone escaping. For before the flood began, the Coyote prophesied its coming, and Montezuma took the warning and hollowed out a boat to himself, keeping it ready on the topmost summit of Santa Rosa. The Coyote also prepared an ark; gnawing down a great cane

by the river bank, entering it, and stopping up the end with a certain gum. So when the waters rose these two saved themselves, and met again at last on dry land after the flood had passed away. Naturally enough Montezuma was now anxious to know how much dry land had been left, and he sent the Coyote off on four successive journeys, to find exactly where the sea lay toward each of the four winds. From the west and from the south, the answer swiftly came: The sea is at hand. A longer search was then made toward the east, but at last there too was the sea found. On the north only was no water found, though the faithful messenger almost wearied himself out with searching. In the meantime the Great Spirit, aided by Montezuma, had again repeopled the world, and animals and men began to increase and multiply. To Montezuma had been allotted the care and government of the new race; but puffed up with pride and self-importance, he neglected the most important duties of his onerous position, and suffered the most disgraceful wickedness to pass unnoticed among the people. In vain the Great Spirit came down to earth and remonstrated with his viceregent, who only scorned his laws and advice, and ended at last by breaking out into open rebellion. Then, indeed, the Great Spirit was filled with anger, and he returned to heaven, pushing back the sun on his way, to that remote part of the sky he now occupies. But Montezuma hardened his heart, and collecting all the tribes to aid him, set about building a house that should reach up to heaven itself. Already it had attained a great height, and con-

tained many apartments lined with gold, silver and precious stones, the whole threatening soon to make good the boast of its architect, when the Great Spirit launched his thunder, and laid its glory in ruins. Still Montezuma hardened himself; proud and inflexible he answered the thunder out of the haughty defiance of his heart; he ordered the temple houses to be desecrated, and the holy images to be dragged in the dust; he made them a scoff and byword for the very children in the village streets. Then the Great Spirit prepared his supreme punishment. He sent an insect flying away toward the east, toward an unknown land, to bring the Spaniards. When these came, they made war upon Montezuma and destroyed him, and utterly dissipated the idea of his divinity."

This tradition was gathered principally from the relations of Con Quien, the intelligent chief of the Central Papagos, and is given by Davidson, in "Indian Affairs Report," 1865, on page 131.

In a footnote on page 77 of the third volume of "Native Races," Bancroft says:

"The legendary Montezuma, whom we shall meet so often in the mythology of the Gila Valley, must not be confounded with the two Mexican monarchs of the same title. The name itself would seem, in the absence of proof to the contrary, to have been carried into Arizona and New Mexico by the Spaniards or their Mexican attendants, and to have become gradually associated in the minds of some of the New Mexican and neighboring tribes, with a vague, mythical, and departed grandeur. The name Montezuma

became thus, to use Mr. Tylor's words, that of the great 'Somebody' of the tribe. This being once the case, all the lesser heroes would be gradually absorbed in the greater, and their names forgotten. Their deeds would become his deeds, their fame his fame."

Colonel W. W. Wright, of the United States Army, who spent many years in the service in Southern Arizona, and who has taken much interest in the Indians and their myths and legends, furnishes me the following:

"Among the traditions of the Papagos is one which says that a long time ago they lived on the banks of a river in the East; that a tribe of men who painted their faces white, came into their country, and that the ancestors of the Papagos left that country and came west, to the Valley of the Gila and Papagueraia.

"The mountain is the place where lived 'The Man Who Made the World'; it is very ancient because his teeth have been found there; fragments of them. The Papagos have a game which they call 'kicking ball,' and they make the ball out of tree gum, or carve it out of wood. It is about the size of a baseball. They play the game by kicking the ball from one point to another, and sometimes it takes several days to play a game.

"It is said that 'The Man Who Made the World,' played this game and that he kicked the ball from Poso Verde, in Mexico, clear up a long, steep trail into Arizona to the top of the mountain where there is a stone, roughly round, higher than a man, which is said to be the ball which 'The Man Who Made the World,' kicked, and

after he kicked it from Poso Verde, Mexico, to the top of the mountain in Arizona, he left it there as an evidence of his strength."

The Papago women were expert basket makers, but their pottery was inferior to that of the Pueblos, and the designs and patterns of both the pottery and basketry, are the same as those of the Pimas. They have always been a frugal and peaceable people, but by no means lacking in bravery when oppressed by their enemy, the Apaches, from whose raids they suffered severely. They were always ready to obey the call of the whites, and to unite with them in any expedition against the Apache, their hereditary foe.

The dwellings of the Papagos were dome-shaped, consisting of a framework of saplings, thatched with grass or leafy shrubs, with an adjacent shelter or ramada. These lodges were from twelve to twenty feet in diameter, and sometimes the roof was flattened and covered with earth.

CHAPTER XVIII.

PAIUTE AND CHEMEHUEVI.

LOCATION AND DERIVATION OF NAME—FRIENDLY TO WHITES, BUT WARLIKE—THE CHEMEHUEVI—LOCATION—EARLY HISTORY—DRESS—NOTHING POSITIVE KNOWN OF ORGANIZATION—GENERAL BELIEF OF ALL INDIANS IN FUTURE STATE—THEORIES OF MOHAVES—PIMAS—APACHES AND NAVAHOS—CONCLUSION.

PAIUTE. A term involved in great confusion. In common usage it has been applied at one time or another to most of the Shoshonean tribes of western Utah, northern Arizona, southern Idaho, eastern Oregon, Nevada, and eastern and southern California. The generally accepted idea is that the term originated from the word *pah*, "water," and *Ute*, hence "water Ute"; or from *pai*, "true," and *Ute*—"true Ute"; but neither of these interpretations is satisfactory. Powell states that the name properly belongs exclusively to the Corn Creek tribe of southwestern Utah, but has been extended to include many other tribes. In the present case the term is employed as a convenient divisional name for the tribes occupying southwestern Utah from about the locality of Beaver; the southwestern part of Nevada, and the northwestern part of Arizona, excluding the Chemehuevi.

As a rule they have been peaceable and friendly towards the whites, although in the

early sixties they several times came into collision with miners and emigrants, hostility being frequently provoked by the whites themselves. The northern Paiute were more warlike than those of the south, and a considerable number of them took part with the Bannock in the war of 1878. Owing to the fact that the great majority of the Paiute are not on reservations, many of them being attached to the ranches of white men, it is impossible to determine their population, but they may be safely estimated at from 6,500 to 7,000.

CHEMEHUEVI. A Shoshonean tribe, apparently an offshoot of the Paiute, formerly inhabiting the east bank of the Rio Colorado from Bill Williams fork to the Needles, and extending westward as far as Providence mountains, California, their chief seat being Chemehuevi valley, which stretches five miles along the Colorado and nearly as far on either side. When or how they acquired possession of what appears to have been Yuman territory is not known. They may possibly have been seen by Alarcon, who navigated the Rio Colorado in 1540; but if so they are not mentioned by name. Probably the first reference to the Chemehuevi is that by Fray Francisco Garces, who passed through their country in journeying from the Yuma to the Mohave, and again from lower Kern river to the latter tribe on his way to the pueblo of Oraibi in northeastern Arizona in 1775-76. In passing down the Colorado from the Mohave rancherias Garces does not mention any Chemehuevi or other Indians in Chemehuevi valley or elsewhere on the river until the

Yuman Alchedona ("Jalchedunes"), some distance below, were reached. He found the Chemehuevi in the desert immediately southwest, west and northwest of the Mohave. The same observer remarks that they wore Apache moccasins, antelope skin shirts, and a white headdress like a cap, ornamented with the crest feathers of a bird, probably the roadrunner. They were very swift of foot, were friends of the Ute (Paiute?), Yavapai Tejua, and Mohave, and when the latter "break their weapons," (keep the peace), so do they also. It is said that they occupied at this time the country between the Beñemé (Panamint and Serrano) and the Colorado "on the north side" as far as the Ute, and extending to another river North of the Colorado, where they had their fields. They made baskets, and those whom Garces saw "all carried a crook besides their weapons," which was used for pulling gophers, rabbits, etc., from their burrows. Their language was noted as distinct from that of the other Rio Colorado tribes. Physically the Chemehuevi appear to have been inferior to the Yuma and Mohave. Ives properly credited them with being a "wandering people, traveling great distances on hunting and predatory excursions," and although they lived mainly on the natural products of the desert, they farmed on a small scale where possible. Like the other Colorado river tribes they had no canoes, but used rafts made of bundles of reeds. Of the organization of the Chemehuevi nothing positive is known.

The Indians of Arizona, it would seem, all believed in a future state. Their theories in this respect, are given by Bancroft in his "Native Races," Volume 3, p. 526, et seq.:

"The Mohaves have more liberal ideas, and admit all to share the joys of heaven. With the smoke curling upward from the pyre, the soul rises and floats eastward to the regions of the rising sun, whither Matevil has gone before, and where a second earth-life awaits it, free from want and sorrow. But if its purity be sullied by crime, or stained with human blood, the soul is transformed into a rat, and must remain for four days in a rat-hole to be purified before Matevil can receive it. According to some, Matevil dwells in a certain lofty mountain lying in the Mohave territory.

"The Pimas also believe that the soul goes to the east, to the sunhouse, perhaps, there to live with Sehuiab, the son of the creator, but this Elysium is not perfect, for a devil called Chia-wat is admitted there, and he greatly plagues the inmates. The Maricopas are stated in one account to believe in a future state exactly similar to the life on earth, with all its social distinctions and wants, so that in order to enable the soul to assume its proper position among the spirits, all the property of the deceased, as well as a great part of that of his relatives, is offered up at the grave. But according to Bartlett, they think the dead will return to their ancient home on the banks of the Colorado, and live on the sand hills. Here the different parts of the body will be transformed into animals, the head, for instance, becoming an owl, the hands, bats;

the feet, wolves; and in these forms continue their ancient feuds with the Yumas, who expelled them from that country. The Yumas, however, do not conform to these views, but expect that the good soul will leave worldly strife for a pleasant valley hidden in one of the canyons of the Colorado, and that the wicked will be shut up in a dark cavern to be tantalized by the view of the bliss beyond their reach.

“The Apaches believe in metempsychosis, and consider the rattlesnake as the form to be assumed by the wicked after death. The owl, the eagle, and perfectly white birds were regarded as possessing souls of divine origin, and the bear was not less sacred in their estimation, for the very daughter of Montezuma, whom it had carried off from her father’s home, was the mother of its race. The Moquis went so far as to suppose that they would return to the primeval condition of animals, plants, and inanimate objects. The faith of the other Pueblo tribes in New Mexico was more in accordance with their cultured condition; namely, that the soul would be judged immediately after death according to its deeds. Food was placed with the dead, and stones were thrown upon the body to drive out the evil spirit. On a certain night in August it seems, the soul haunted the hills near its former home to receive the tributes of food and drink which affectionate friends hastened to offer. Scoffers connected the disappearance of the choice viands with the rotund form of the priests.

“The Navajos expected to return to the place whence they originated, below the earth,

where all kinds of fruits and cereals, germinated from the seeds lost above, grow in unrivalled luxuriance. Released from their earthly bonds, the spirits proceed to an extensive marsh in which many a soul is bemired through relying too much on its own efforts, and failing to ask the aid of the great spirit; or perhaps the outfit of livestock and implements offered at the grave has been inadequate to the journey. After wandering about for four days, the more fortunate souls come to a ladder conducting to the underworld; this they descend, and are gladdened by the sight of two great spirits, male and female, who sit combing their hair. After looking on for a few suns, imbibing lessons of cleanliness, perhaps, they climb up to the swamp again to be purified, and then return to the abode of the spirits to live in peace and plenty forever. Some believe that the bad become coyotes, and that women turn into fishes, and then into other forms."

The legends of the Arizona Indians, as hereinbefore recorded, are interesting. Almost all the tribes had some belief in a flood which destroyed all animal life, preserving, in one case, a man and a coyote from which to resurrect the human race, and in another, a few good people. The coyote and the eagle figured largely in the creation of man, which may be on account of their natural characteristics. In the eagle, the king of birds, which lives in the clouds and nests in the highest peaks, the Indians probably recognized the high qualities of the superman, and made him the progenitor of the human race; that is, the high-minded, brilliant and

virile man. The coyote was known as the most cunning of all the desert animals. He would steal the bacon from under the prospector's head; kill lambs and calves, and rob the bee of his honey. The Indians, recognizing some of these traits in their fellow-men, probably thought they were descended from the coyote. We may laugh at these things as superstitions, but how about Darwin's theory that men came from monkeys, or the latest doctrine enunciated by a Harvard professor, as given in the following telegram to the "Los Angeles Times," that Darwin was wrong and that man came from lizards:

"Boston, March 3, 1918. Dr. Edward Hickey Bradford, Dean of Harvard Medical School and ancestry expert, has discovered that the so-called 'tango lizard' of to-day comes naturally by his title, for mankind descended from the saurian, the original big lizard. The monkey, he says, may be man's cousin, but whether the relationship is first or removed to the forty-seventh degree, no scientist to date had been able to discover.

" 'Darwin deceived us,' he said. 'We did not descend from monkey forefathers. Neither are we descended lineally from the beastly baboon nor the agile ape, whose arboreal "progeny" may have boasted about their family trees.

" 'The human species were originally lizards, which horses and dogs and monkeys sprang from, but scientists have not yet been able to determine just when the lizard family quarreled and split up in this way, nor whether the splits all happened at once or at different periods.

This would make the monkey our cousin, but it is not known in just what order we broke away from our lizard lineage.'

"Just when the forefathers of the human race rose to the perpendicular posture, Dr. Bradford is not able to state, but it was at least 500,000 years ago, because the thigh and jawbone of a prehistoric person of that period was dug up in Java recently, and the thighbone, he says, indicated that the long-deceased ancestor was a 'pithecanthropus erectus,' meaning that he was accustomed to standing up straight.

"'Though there may be a striking resemblance between man and monkey,' he says, 'the monkey has four hands and though he may walk on his hind hands, they are the same as his fore hands.

"'There never were any four-handed members in my family,' exclaimed the dean, referring to the entire human race. 'I examined the skeleton of a person who lived 30,000 years ago in France,' he continued, 'and the bones of the feet were just the same as the bones of your feet to-day. On the other hand, skeletons of monkeys, right down through all the ages, show that their hind extremities, like their fore extremities, are just like our hands. There is a small bone formation on the hind wrists of the monkey, but not of a nature that could be classed as the heel of a foot.'"

Possibly to these Indians the Mosaic account of the creation seems as absurd as do their myths and fables to us, especially the coming of light into being at the command of the Almighty. The manufacture of Adam out of

soft clay, and the making of Eve out of one of Adam's ribs, may appeal to them as the reason why the white men and women were so fickle that they could not be satisfied, even in Eden, their earthly Paradise.

Nowhere does it appear that the Arizona Indians believed in rewards and punishment after death; to all, the future state was an improvement on this life. There is much similarity in some of their flood legends to the biblical account; but the nearest approach to the Mosaic record of the creation of man is found in a Pima legend, which declared that after the destruction of man by the flood, the Drinker ordered the Coyote to bring him some mud, and that from this mud he recreated man.

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MAR 6 - 1953

